LATENT RELIGIOUS RESOURCES IN PUBLIC SCHOOL EDUCATION

C. A. HAUSER, D. D., PH. D.

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George L. Cutton

LATENT RELIGIOUS RESOURCES

IN

PUBLIC SCHOOL EDUCATION

(A STUDY IN CORRELATION
ON THE CURRICULUM SIDE)

C. A. HAUSER, D. D., PH. D.

A THESIS

IN EDUCATION

PRESENTED TO THE FACULTY OF THE GRADUATE SCHOOL OF
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Affectionately dedicated to

DR. A. DUNCAN YOCUM

Professor of Educational Research and Practice in the University of Pennsylvania, pioneer, beloved teacher and friend, whose spirit is father of this book.

NOT BECAUSE IT'S OLD
NOR BECAUSE IT'S NEW
BUT BECAUSE IT'S TRUE

FOREWORD

The purpose of this book is to bring into closer personal relationship two groups of educators who should become more intimately acquainted with each other's important field of work. These two groups are the public school teachers and the Church school teachers. The average Church school leader today knows comparatively little of educational procedure—but he must soon learn it—and the public school teacher has had little reason to give serious attention to the Church school because of its low educational ideals and the hopelessness, until recently, of materially improving conditions. But all this is rapidly changing now.

Hitherto these two important groups of leaders have thought out their problems, and carried on their work independently of each other. But just as much as former conditions justified this procedure, present conditions now make it absolutely intolerable. The world-crisis through which we are passing has pointed out in a practical way the wisdom of modern leaders in general education in placing the emphasis in education upon conduct, not only in terms of skill, but also in terms of morals. This change of viewpoint, together with the shifting of the emphasis in religious education from creed to deed, and the breaking down of the sharp distinction between the religious and secular, has removed the wide gulf that formerly existed between these two groups of educators and their respective tasks.

A fundamental problem in education, growing out of these changed conditions, is the necessity of unifying the thought processes and the conduct aims of the pupils as they are confronted by the teaching of the two types of schools they attend. The common goal of the teaching in the two schools is the cultivation of worthy citizens. The public schools emphasize citizenship in a democracy, and the Church schools, citizenship in a democracy that is Christian. It is self-evident, therefore, that for the accomplishment of so impor-

tant a task, these two groups of educators must become better acquainted, and work in closest possible co-operation. This book is therefore a study in the correlation of the public school and the Church school. It will be pointed out, however, in the body of the book, that the kind of co-operation suggested does not bear with it any thought of an alliance between Church and State, an issue which has fortunately been candidly met and wisely solved once for all. The form of co-operation that will be most effective, and least subject to criticism, is a correlation of curriculum material. Such correlation can be made effective through a knowledge on the part of each group of leaders, of the teaching material available in both types of schools. It is our aim to point out how surprisingly rich public school education is in latent religious resources. It is next to tragic that this material has of necessity remained almost entirely unused by the forces administering Church school education. In attempting to establish this claim, it is our purpose to show what elements in this rich mass of public school material, may be made to promote the cause of religious education.

Our task is twofold: In Part I, we discuss the theme, "Latent Religious Resources in Public School Education," as it relates to educational aims and objectives. In Part II, we discuss the theme as it finds its application in the Public School Courses of Study.

The organization of our entire work is based on the Five Forms of Control as these are worked out into an educational system by Dr. A. Duncan Yocum, Professor of Educational Research and Practice in the University of Pennsylvania. We have chosen this particular scheme of organization because of its comprehensiveness, its high regard for the assured contributions the past has made to education, and because of its openmindedness toward the best in modern educational experience and experimentation. A further reason for this choice, is the flexibility of this system and its applicability to any field of educational endeavor, religious education included.

In Part I, after pointing out the enormous waste involved in the Church's neglect of the public school curriculum, and attempting to suggest a solution for the stoppage of such waste through co-operation, the religious values underlying the "Five Forms of Control of Conduct," are developed in considerable detail. The closing chapter

of Part I deals with "The Use of Extra-Biblical Material," which is inseparably bound together with our problem as a most vital issue. In Part II, we have chosen as the basis of our organization, the Philadelphia Public School System because it is sufficiently typical of what is going on all over the country. From the data given there, the application may be made to the public school system of any locality. We have sought to select from the materials actually used in teaching the various branches, such portions as naturally and readily lend themselves to religious interpretation and use. In view of the wide range of the material from which we are to work out our problem, it is manifestly impossible to extend the discussion into any great detail. Our plan therefore will be to present typical illustrations in each branch of knowledge as taught in specific grades, limiting ourselves to the inclusion in the body of the text, of the smallest possible amount of public school course material in keeping with an intelligent presentation of the particular subject in hand. The illustrations given, however, will be sufficiently suggestive, of what might be done if the analysis were carried out in fuller detail throughout the entire school system.

A study of public school curriculum material as it exists today will show that it contains broad and deep foundations upon which religion can further build its structure. This is decidedly so in the case of the Philadelphia Public School System which includes no little amount of material having definite suggestions of a religious character. The moral note is struck still more clearly and frequently, if indeed it is not one of the chief objectives of the entire educational procedure. But in the very nature of the case the religious elements in the curriculum of the public school must be limited, too limited indeed for the cause of religion to be able to make its just claim upon the thought and feeling experience, as well as the volitional life of the child. It is at this point that the Church school must step in, lay hold of the thought processes of the child, set in motion by the public school, and motivate the instruction given with the idealism which springs from a consciousness of a filial relationship to the heavenly Father. The Church and State alike would be helped by such a plan of co-operation, individually and independently carried on side by side in these two institutions. The Church would gain by increasing the resources from which it would draw its

educational material. The State would profit if the child could be sent from the Church school with religious zeal added to its ordinary interest in its public school studies. Thus, in addition to the ordinary appeal made to patriotism and good citizenship, there would be added the desire to please God and obey His laws. In this way democracy could be made to realize its highest form of expression.

Keeping in view the reader who is ultimately to be benefitted by this study, namely the large company of noble-spirited Church school teachers, and the public at large, in addition to public school educators, we have tried to present the material in popular form as far as this was possible.

The material set in the larger type is the work of the author, while all material from other sources, long quotations, particularly the public school source material which we use in making our application, is set in the smaller type.

We desire to express our deep gratitude to Dr. A. Duncan Yocum under whose guidance this study was made; also to his associates in the school of education at the University of Pennsylvania. We are also indebted for valuable information to a large number of fellow students at the University and other persons active as teachers, principals, supervisors and administrators in the public school system, especially of Philadelphia, also to Dr. S. G. Hefelbower, Professor of Philosophy at Carthage College, Ill., who gave much time and made many valuable suggestions, both as to form and content, and to Rev. U. C. Gutelius, pastor of Grace Reformed Church, Philadelphia, whose keen appreciation of this vital problem induced him to take time from his busy ministry to carefully read and correct the proof.

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PART I

Latent Religious Resources in Public School Education, as Related to Educational Aims and Objectives, Particularly the Five Forms of Control of Conduct

LATENT RELIGIOUS RESOURCES IN PUBLIC SCHOOL EDUCATION

CHAPTER I

The Enormous Waste in Religious Education*

There is an enormous waste going on in the field of religious education. Religious educators quite generally admit this fact. At the same time they have greatly deplored their inability to put an end to it because of the insurmountable physical difficulties in the way until quite recently. The limited time possible for religious education hitherto prevented any serious attempt at an adequate program of religious education. But now that Week Day Religious Education, presupposing more time and better trained teachers, has come, and with it the unifying of practically all of the Protestant denominations into one united religious educational organization known as "The International Sunday School Council of Religious Education" the situation has greatly changed for the better. This new organization implies for religious education in the future what "The National Educational Association" does for the public school system. Leaders of religious education are now looking hopefully for the realization of the high ideals they have long cherished in relation to the religious education of the youth. It is this newly developed situation that prompts the writer to face seriously this problem of waste with the view of suggesting a possible method whereby it might be overcome.

In the first place we shall consider some of the chief facts and figures upon which our contention rests.

*Religious education as used throughout this discussion has reference to such work as it is carried on in the local church. It is thus differentiated from the educational work done by the higher educational institutions of the church, which have pre-empted the term Christian Education. By Church School is meant the Sunday session hitherto known as the Sunday school, together with the weekday school of religion which has grown out of it.

In the United States, generally speaking, local communities expend more money on education in its various phases, than they do on any other item in their budget. This may be taken as an expression of the conviction that education is the most important problem the United States has to face today. In the figures we quote we have restricted ourselves solely to that portion of the outlay for education involved in the operation and maintenance of the public school system.

The Money Cost Involved in the Education of the American Youth.

Statistics of State School Systems. (1917-18*)

Value of School property		$1,983,508,818
Interest represented in this payment at 6%		$119,010,529
The Annual expenditures for 1917-18		$763,678,089
Itemized as follows:		
For sites, buildings, furniture, libraries, and apparatus	$119,082,944	
For salaries of superintendents, principals and teachers	$436,477,090	
For all other purposes	$208,118,055	
Debt Service		
Payment of bonds and short term bonds.	$16,020,342	
Payments of transfers to sinking funds.	$4,985,931	$21,006,273
Annual cost per scholar based on average attendance	$49.12	

Relation of Wealth and School Expenditure.
(1912)

Estimated true value of all property in United States.

Total	$187,739,071,090
Taxable wealth	$175,425,551,588
Exempt	$12,313,519,502
Per capita estimated wealth	$1,965
Expenditures of Public Schools excluding debt paid	$482,886,793
Expended on Public Schools for each $100 of estimated wealth	
On total wealth	25.7c
On taxable wealth	27.6c

*Since preparing this material for the press the statistics for 1919-20 have appeared showing an increase in "Value of School Property" from $1,983,508,818 to $2,409,719,120, and "Annual Cost Per Scholar" from $49.12 to $64.16. Similar increases occur in practically all of the other items.

Assessed Value and School Expenditures.

(1912)

Assessed value of all property subject to ad valorem taxation	$69,452,936,104
Expenditures for Public Schools (excluding debt paid)	$482,886,793
Expended for Public Schools on each $100 of assessed value	69.5c

Cost in Raw Material.

A large portion of the money values indicated in the figures just given represent things intangible as we shall see in a moment. But another large portion represents actual raw material, wood, iron and steel, and other material taken from mother earth, sufficient in quantities to build goodly cities. These facts too must be taken into consideration in a definite way in calculating the cost of the Public Schools.

The Cost in Human Energy.

(1917-18)

Children from 5 to 8 enrolled		
In the Elementary Schools	20,853,516	
In the High Schools	1,645,171	
Total		22,498,687
Teachers		
Men	105,194	
Women	545,515	
Total		650,709
Administrative Officers and Assistants (Superintendents)		
State officers	377	
District superintendents	1,077	
Township superintendents	417	
County superintendents	3,130	
City superintendents	4,179	
Supervisors of Instruction		
Kindergarten	115	
Elementary School	1,432	
Secondary School (and vocational)	527	
Principals		
Kindergarten	280	
Elementary School	4,877	
Secondary School (including vocational)	3,514	
Total		19,925
Grand total		670,634

Add to this the large personnel engaged in the preparation of educational material, erection and upkeep of the buildings, such as authors, publishers, builders, janitors and their helpers, and the amount of human energy involved in the process of the education of the youth becomes enormous. What a wonderful story of heroism, self-denial, actual giving of one's life for others, on the part of the public school teachers, awaits to be written by one who has sufficient imagination to make the facts live. And on the other hand what a contribution to psychology is in store for future generations when we get the facts involved in the process of getting an education on the part of the pupil. This tremendous amount of human activity we must try to picture to ourselves if we would get an appreciation of the cost in expenditure of human energy as it relates to the public school system.

The Time Cost.

Average number of days schools were in session (1917-18)	
Kindergarten	173.8
Elementary Schools	154.4
Secondary Schools	170.4
All Schools	160.7
Average number of days attended by each pupil enrolled in 1918	119.8 days
Proportion of population 5-18 years in daily attendance	56.2%
Average attendance daily	74.6%

Thinking now of the five hours of the school day spent by the 22,498,687 pupils, and 650,709 teachers, not to speak of administrators, principals, supervisors and similar workers, adding to this the staff of workers in the administrative offices at their regular day's work, the additional hours devoted to the task by pupils, teachers and officers out of school hours, and the time element in terms of hours becomes staggering.

The Educational Output of the Public School.

Whatever we may think of the present public school system and the necessity for reform, so much is certain, the educational output of our schools is very concrete and tangible. Admitting that there are latent potentialities for achievement developed through this educational process lying hidden in the reservoir of the personality of the pupils, awaiting the call of the hour's challenge, results greater

by far than those that can be handled and measured, still there is much that can be listed, analyzed and evaluated. Our schools have produced a high-grade individual. Taken all in all, the product of the American public school system is truly a superman among the nations of the earth. The World War has shown that there is much illiteracy in our country. This exists not because of our system of education, but in spite of it—either because individuals do not take advantage of the schools or because of a neglect on the part of the authorities to compel the entire youth of the land to attend. It is certainly safe to say that he who comes under the influence of the public school system and makes good use of his opportunity during the school-going days, will find himself a changed being, fairly competent to cope with life. Although we hold no brief for the public school system as it exists today, our conviction is that it has a story of glorious achievement back of it, with the promise of a greater future ahead, judging from present tendencies in the direction of vocational training and emphasis on individual differences existing among the pupils.

To be more specific: Given the necessary intelligence, a pupil will be able to use the tools of education by the time he completes the sixth grade. That is, he will be able to read, write and cipher. If by this time the age limit permits his leaving school, he at least has the instruments that will permit him to penetrate further into the world of thought. He knows enough arithmetic to meet the everyday needs of the common man. In addition, through the instruction received in history, geography, literature and civics in their elementary form, he will have been made familiar in a measure with the world in which he lives, with the great men and achievements of his own country and the history of other peoples, to a limited degree at least. He will know the fundamental principles and duties underlying civic life and our American institutions; besides, he will have become acquainted with the fundamental loyalties and appreciations that have a claim upon him and upon which he can build in the future. He is also equipped in a measure to make wholesome use of his leisure hours.

If he completes the eighth grade, in the average city school at least, the pupil will have had opportunity to acquaint himself or herself with the fundamental principles underlying one or more of the

mechanical arts or home economics, as well as opportunity to develop still further by actual practice in these fields. The outlook on life will then have been enlarged through familiarity with the more remote nations of the earth and the specific contributions they have made to the world's thought and achievement, in art, literature, science, industry and government. If he continues through the High school, he has opened up before him information which will help him to wisely choose his career, whether commercial, industrial or professional, and in some instances, actually to develop the skills necessary to fit him for his vocation.

However adequately or inadequately the aims and objectives of education are being realized under the influence of their teachers, day by day during these six, eight or twelve years, the pupils will have acquired a vast amount of education in the way of impressions, realizations, attitudes, ideals, standards, habits, skills and motives. This process will have been going forward systematically and progressively in definite and concrete form. To do this with the hope of developing worthy citizens, who will foster the welfare of the State, while they themselves promote their own well-being, the public school system regards the cost enumerated above, not only justified, and well worth while, but even less than the exigencies of the case require. For in dealing with these figures we have to do with minimum expenditures.

It will be our duty later on to give in specific detail, samples of the content material the public school uses to build the type of citizen the nation is aiming to secure. We will show how this growing individual, day by day, as he attends the public schools, is having the storehouse of his mind steadily enriched by an increasing treasure of intellectual possession, and is being fortified with moral standards and achievements. Constantly the State is increasing and improving the educational machinery whereby it seeks to produce a more intelligent, useful and happy citizenry.

The great gulf between the Church and Public School Curriculum.

When the public school boys and girls, with their minds highly charged with facts relating to every-day life, come to the Church school, what happens? Bristling all over with points of contact for the Church school teacher to seize upon, the golden opportunity is in large measure lost to motivate the week-day experience of these

pupils religiously, so as to center the whole life upon God and His will by making every thought, word and deed God-controlled. There are those who will stoutly deny this charge but it remains true nevertheless. The most that can be said in defense is that every teacher in the Church school, who is really making a sincere effort to teach, does take into account the everyday life of the members of his or her class, but as a rule the applications are limited to the play activities, to the almost entire neglect of the content of public school classroom instruction. Too often, also, the motive is to please, or to secure attention, rather than to actually educate. In the very nature of the case such limitations are to be expected because of the lack of knowledge on the part of the average Church school teacher of the instruction given by the public school teacher to the pupils constituting the Sunday school class. It is part of the purpose of this discussion to show the necessity for better-trained Church school teachers, and to point out ways and means of getting the information needed as to the background of the pupil's public school teaching and experience, so that the opportunity here offered may be more adequately seized upon and utilized.

The other line of defense which may be erected against our protest is the fact that the Church school teaching material does take cognizance of the week-day program of the pupil. This could hardly be claimed until quite recently for the so-called Uniform International Sunday School Lessons, when expediency compelled a departmentalized topical supplementing of the original single-lesson passage intended for the entire school.

The International Graded Lessons, although they keep in mind, step by step in their outlines, the public school, the home and play experience of the pupil, nevertheless in the lesson treatment based on these outlines, prepared for the teacher, very little use is made of the details of the public school curriculum. Thus, while the outlines of these courses lend themselves to such application in actual teaching practice, when the public school pupil and Church school teacher actually come face to face in the classroom, little consideration is had for what the pupil has been taught in the public school, except where the Church school teacher is at the same time a public school teacher, and conscientiously makes the effort to use her religious educational opportunity to the full. Lesson helps for teachers of

these courses can be greatly improved at this point. Indeed, even the lesson outlines themselves could be improved by more specifically relating them to the public school curriculum. Incidentally, let us note that what is being said here is not intended to disparage the work of the Church school. On the contrary, with the brief time at its disposal, in most instances only twenty-six teaching hours per year, and with a loyal but unskilled teaching force, it is surprising that the Sunday school has accomplished as much as it has. Since the enlargement of the Church school program to include week-day sessions, a new epoch has set in. The Church school leadership is fully awake to this opportunity, and is utilizing it as the many new courses of study that are making their appearance and efforts at leadership training indicate. In fact, it must not be forgotten that the present-day Church school leadership includes some of the foremost educators in our State colleges and universities. This tremendous educational waste is an object of chief concern with them and many serious minds are at work to find a solution.

Some results of this educational waste.

This wide gulf existing between public school and Church school teaching is the more serious because it produces a corresponding gulf in the thinking process of the pupil. He comes from the public school with lofty ideals as to the efficiency of the public school as a teaching institution. He leaves the Church school with the impression that this is no school at all. He makes his comparison, which unfortunately is at the expense not only of the Church school, but often also of his religion itself. Lack of discipline in the Church school, and failure to secure co-operation in the teaching process, may be traced in large part to this lack of correlation in his thinking. It means not only that the pupil has not acquired much knowledge of religion but has even been prejudiced against it. It means that we have failed in the very thing the Church school seeks to do, namely,—to appeal to the emotional and volitional life, through the presentation to the intellect, of facts concerning religion. And to fail in this is to fail utterly. Here and there some great soul, untrained intellectually, but endowed with a rich religious experience, breaks through his limitations and rouses the religious impulses of his pupils into action, but such cases are rare.

There is undoubtedly a close relation between this defect in the teaching work of the Church school and the twenty-seven millions under twenty-five years of age, not under the direct influence of the Church today; also between the fact that only one-third of the population of the United States is organically connected with any religious denomination. The existing moral tone of the nation must also, in part, be ascribed to this defect in the Church's system of religious education. If morality is religion in practice, then it needs no microscopic eye to observe that not all those who call themselves Christians exemplify the moral code Christ set for his followers. Many a so-called Christian home would not stand Christ's moral test. The high rate of divorce among such that call themselves Christians further proves this. Many lay Church leaders are conspicuous offenders in the conflict between capital and labor and their acts and utterances discredit any claim they may make for high grade morality, not to mention the Christian type. In social life scenes are enacted in so-called Christian circles that will not bear the scrutiny of the eye of the formulator of the Christian code of morals. In the realm of politics, the same is true.

The Christian virtues, upon which the highest code of morality is based, must be acquired in childhood and strengthened during the period of youth, if moral men and women are to be developed. Christianity can show many notable examples of such men and women but almost invariably they are the result of early training and unbroken discipline down through the years. The law of cause and effect holds in this spiritual realm as absolutely as it does in the physical universe. The chief hope of a high type of individual integrity and of social morality lies in the hands of the Church school. We are not contending here that morality should or can be taught in a formal way. The question of method does not concern us at this point except to say that if the Church school has not succeeded as well as we should desire, in raising the moral tone of the nation, it is because of the difficulty of the task, and the care with which it must be handled. This, however, is no excuse for its failure. It is the business of the Church to succeed here and to find ways and means of doing so; if not by direct teaching, then by successful and proper methods of indirection. If it is difficult for the Church school, having back of it the support of a favorable

religious atmosphere combined with the strong personal appeal which religion makes, it is not surprising to find that the task is next to impossible in the secular public school.

The Effect on National Educational Unity.

We have already spoken of the effect upon the individual, of this gulf between the public school and the Church school. Similarly it has prevented the realization of a national unified program of education. It has brought us to the point where some ignore the necessity of religious training of the young and consider it a superstition long since superseded. This frame of mind is the logical fruitage of the thinking of such persons as have not come under the influence of effective religious education early in youth. As adults, we are merely the products of the education we received in childhood. Many so-called religious people have come to be satisfied with thinking illogically and unsystematically on the subject, and are content to do without any correlation of the two programs of education now running side by side, as two important unrelated streams of influence in our national life. In some quarters this aloofness between public school and Church school education has even led to the charge that public schools are pagan institutions; an unjustifiable condemnation in the light of the thousands of Christian men and women who teach in our public schools. At all events, it has produced an unhappy division in thought and purpose among educational leaders and has destroyed the spirit of good-will and co-operation that should prevail among them. This, too, is a wastage which need not be. In the next Chapter we will discuss possible factors in an adequate solution of the problem, looking to a unified system of education to which all parties concerned might agree.

Stop the Waste.

The wastage of the recent war has emphasized, above all else, the necessity for economy in keeping with efficiency. Waste is not only denounced by every law of science and common sense, but it is also a social and spiritual sin. For the Church school to countenance such prodigality in her educational laboratory is equivalent to being out of joint with the times. The failure to take advantage of

the activities of the hundreds of thousands of public school teachers, who are daily preparing the way to the minds of millions of children for our teaching in the Church school, is simply criminal. The neglect to translate into moral and religious values the expenditures by the civil government of billions of dollars on behalf of the education of our children, is both disloyal to the State and in defiance of God's call to the Church, to opportunity and duty. It is high time to "gather up"—not "the fragments merely"—but "the loaves and fishes still unused."—*"that nothing be lost."*

CHAPTER II.

Co-operation with the Public Schools as a Remedy.

Since the public school makes so large a contribution to the child's knowledge and habits of life, it is essential that Church school leaders should have a detailed knowledge of the courses of public school instruction. The school life of the pupil constitutes a very large part of his existence, both as to time and thought. If it is the aim of religion to bring the influences of some Authority higher than a human being (one altogether wise and beneficent) to bear upon the whole life of the pupil, then unless the Church school has an understanding—specific and detailed—of what enters into the school life of its pupils, a very large part of that life must remain uninfluenced by the highest wisdom and the noblest motivation that may be made to control human beings; and unless the whole life experiences this consecration, it is not likely to be consecrated or dedicated at all to these highest ideals known to men. Unless religion sweetens the entire fountainhead of life, it remains relatively impure.

The conviction that education must be closely tied up with religion has been felt from primitive times down to our day. Remove the religious element from the instruction given to youth in primitive times and there is little left. The records of the nations of antiquity are permeated from beginning to end with directions as to proper religious conduct. As we read the literature of the Assyrians, Babylonians, Egyptians, Chinese and other nations, we are impressed with the fact that their chief interest in life, after all, was religion—impure, superstitious, defective in many ways—but religion nevertheless. Most minute details are found on every page as to how they sought to appease the gods, so as to find the path that leads to peace and happiness. The Greeks, although tending towards materialism, nevertheless realized that that symmetry of life, by which they laid so much store, namely,—"the full and harmonious development of the whole nature of man"—was not possible unless the emotional element in man was properly stimulated and developed.

That the Christian Church was the fostering mother of education from the sixth to the eighteenth century, is well known. It is true that her misdirected zeal for a perverted and narrow conception of religion, as being synonymous with theology, creed and dogma, often made her act the part of a stepmother and led her to persecute cruelly those of her family who dared to break through the narrow confines of her thinking, and peer into God's book of nature in order to discover what He had also written there; nevertheless during the period of enlightenment which represented the swing of the pendulum to the extreme left, when reason was dethroned and divine revelation largely ignored, and when materialism had almost full sway in Europe, the State maintained the Church schools and preserved the religious element in the curriculum. But because of the large measure of control over the Church by the State, the pure idealism of Christianity, which was taught theoretically, had to bow to the influence of the stronger will, the semi-Christian State, and religious education degenerated into mere formalism. The true spirit of Christianity was once more misinterpreted and misunderstood by the popular mind; hence, it was thwarted in its real purpose. Separation of Church and State in education has recently taken place in that country which perhaps had the best system of schools in the world, including the most complete curriculum in religious education. It is the very nature of Christianity to break the bonds which seek to shackle it to the earth. Once more in that land (which is known as the school-mistress among the nations of the earth), Christianity has a free hand to construct an educational system which may become a carrier of spiritual power, rather than be converted into a ground wire. Already the experiment is under way—it will be worth while watching. The inseparability of religion and education, as an educational ideal in Germany, makes the success of this attempt at religious reconstruction, under these more favorable auspices, hopeful of realization.

The history of our own country begins with the close and wholesome union of these two elements in human experience. To find a place where men might be free from civil and religious oppression, the Pilgrim fathers came to this land of freedom. It was not to escape from religion but rather from the false claims of religion, in order that they might enjoy a religion which, according to their

thinking, was genuine and true—a real spiritual religion. Again the schoolhouse was built by the side of the kirk and along with "reading, riting and rithmetic," in the same books, the fourth R, Religion, was written. Our forefathers reasoned correctly when they held religion and education to be inseparable, as supplementary to each other and in a sense mutually inclusive. They started academies and colleges upon the foundation of these same beliefs.

In the days of the simple life when the population was homogeneous, all went well; but as immigration increased, and denominations and sects began to multiply, a divisive spirit—the demon of strife—entered in and the experiment was thwarted, not because of lack of religious interest but because of the great difference in the religious viewpoint existing between Jew, Roman Catholic and Protestant, each of whom had children in attendance at the common schools. Another factor that helped to further separate religion and education was a narrow puritanical interpretation of Christianity, which even estranged Protestant denominations from each other. It was a question whether the State or Church should suffer and democracy cast the deciding vote properly; but the contest was not between the State and religion, nor in this case between the State and the Church, but rather between the state and separate churches or denominations—a situation which threatened to introduce class distinction into national life and thus put an end to democracy. The lesson we learned as a nation then, was that henceforth there shall be no entangling alliances between the State and the Church. This principle has proven its wisdom as it relates to the welfare of both Church and State.

But as religion has suffered as a result of the separation, so has education; and now the reunion of the churches is looming up large above the horizon. Will that day, when it comes, bring a change in the situation? Not as far as direct organic co-operation between Church and State is concerned. Church union will bring great changes in education because of the unified effort that can be put forth in this way. But Church and State will forever remain separate in the United States. Whatever co-operation there will be in this country between the public school and the Church school, must be on a different basis.

After the conflict was over which separated the Church and

State once and for all in this country, there was a gentleman's agreement entered into informally by which the State should take care of so-called "secular" education, while the Church was to look after "religious" education. The public school has lived up to its agreement nobly. Not so the Church: perhaps because of the insurmountable barriers that stood in the way. Today the Church believes she can fulfill her part of the contract. She can, she will and she ought. Religious education is the business of the Church. For the public school, religious education is an impossible task. For the Church to seek to get from under the load would mean to shirk self-evident duty. This agreement has often been forgotten by the leaders of religious education, but they have not forgotten the inseparability of religion and education. Because they have forgotten or ignored history, they have tried to reunite these two elements in ways that are doomed to make mischief or to fail.

Dr. Walter S. Athearn in "Religious Education and American Democracy" has given an exhaustive summary and critique of the various attempts that have been made at the correlation of Church schools and public schools. With his permission we give a resumé of his findings as contained in the outline of his chapter on:

THE CORRELATION OF CHURCH SCHOOLS AND PUBLIC SCHOOLS

I. Religion in the Public Schools

1. The Devotional Use of the Bible
   a. The Pennsylvania Plan
   b. The Australian Plan
   c. The Saskatchewan Plan
2. The Academic Use of the Bible
   Biblical Material for School Use
3. Teaching Common Elements of Religion
4. Religious Teachers and Non-Biblical Material
5. Religious Instruction by Clergymen in the Public Schools

II. The Parochial Schools

Questions and Comments

III. Religious Education in Co-operation with the Public Schools

1. Church Vacation Schools
   a. The National Daily Vacation Bible School Association
   b. The American Institute of Religious Education
   c. Denominational Vacation Schools of Religion

2. Academic Credit for Religious Instruction by Churches
   a. In Colleges
      (1) The State University of Iowa
      (2) The Bible Chair Plan
      (3) The Greeley, Colorado, Plan
   b. In High Schools
      (1) By State Examination
         (a) The North Dakota Plan
         (b) Indiana
         (c) Washington
         (d) Oregon
      (2) By Accrediting Teachers and Teaching Conditions
         (a) The Colorado Plan
         (b) The Topeka Plan
      (3) By Combination of Examination and Control of Teaching Conditions
         (a) The Virginia Plan
         (b) Plans of Cities
            (1) Austin, Texas
            (2) Webb City, Mo.
         (c) The Iowa Plan
   c. In Elementary Schools
      (1) Birmingham, Ala.
      (2) Oklahoma

   Observations on High School Credit Plans

3. Week Day Religion Schools
   a. The Wenner Plan
   b. The Gary Plan
      (1) Of Public Schools
      (2) Of Week Day Religious Schools
      (3) The Extension of the Gary Plan

   Questions and Comments

4. The Malden Plan

IV. Summary

It will be noted that Dr. Athearn groups these attempts at correlation under three heads:

1. The Teaching of Religion in the public schools.
2. The withdrawal of the children from the public schools, and the establishment of parochial schools comprising secular and religious instruction.
3. The co-ordination of the public schools and the Church schools into a unified educational system.

Teaching Religion in the Public Schools Not Feasible.

The advocates who urge the teaching of religion in the public schools suggest a great variety of schemes ranging anywhere from the mere reading of a few passages of the Bible without comment, to actual formal instruction by clergymen of the various denominations.

This solution ever so well meaning and sincere as to motive, can not meet the needs of the situation. It is doomed to failure both from the point of view of educational efficiency and expediency as well. The mere reading of scripture passages as devotional material, even if reverently done,—which unfortunately too frequently is not the case—may produce a good religious impression, but without content material added by way of explanation has little constructive religious educational value. If education consisted merely of the accumulation of knowledge, such academic use of the Bible might answer the purpose, but since this plan shuts out the possibility of definite effort at the control of conduct, which is essential to religious education, it of necessity falls by the wayside as an inadequate educational method.

Equally as unsatisfactory would it be to attempt to write into the public school curriculum the teaching of the common elements of religion. Not a single denomination in the land, would be satisfied with the outline of the course that would result. It would be so diluted that it would resolve itself into a course in morals, that would differ in no wise from what already exists in many public schools. From the public school teachers' point of view it would also be unsatisfactory. Many would not teach it and others could not because of temperamental reasons or religious scruples. By such a method the cause of religion would be harmed rather than furthered.

Except in certain of the large cities, a very high percentage of the teachers are adherents of either one or the other of the religious denominations. Indirectly their religious influence makes itself felt in the teaching of the public school branches. There would therefore be no gain in selecting teachers on the basis of their religious qualifications. Even if this were done, at best it would represent an attempt to teach religion indirectly or by proxy. No other branch

in the public school curriculum is so taught. It is not attempted because it can not be done well.

The attempt to introduce clergymen into the teaching corps, to take care of the religious branches, gives little better promise of solution. For with all due regard for the preacher's ability to teach from the pulpit, the present generation of preachers has not been trained for educational leadership. On the face of it, such a plan would be doomed to failure.

The Parochial School Will Not Solve the Problem.

The parochial schools, where they have been able to maintain themselves properly, have attained a high degree of educational efficiency as far as the objectives after which they have striven are concerned. But these objectives are mainly theological and ecclesiastical. The system is a foreign importation, a product of the European state-church system. It has been tested out in the light of our national institutions, and found wanting. Hence it persists as an exotic and outlived relic of the past. If followed out to its logical conclusion, and each denomination would organize and maintain its own Church schools, withdrawing its children from the public schools, we should soon have in each community a group of sectarian institutions, bitterly rivaling one another and striving for the mastery. This would spell doom to our national unity and democracy. One can appreciate the desire on the part of Church bodies to provide religious education for their youth, since the public school does not, and can not, furnish it; but a different way must be found to accomplish this end, than by removal of the nation's children from the public schools. It is upon the public schools that we must depend to give the whole nation a common body of ideas and ideals. The parochial school has served the purpose of keeping before the religious bodies the necessity of worth while religious education for their children. But this dare not be done at the cost of the public school and the State. Keep the child in the public school where all the common branches are taught and in addition let the Church provide the supplementary formal education in religion in the Church school.

Religious Education in Co-operation with the Public School Seems the Way Out.

The reader will note that we say *in co-operation with,* not *in,* the public school. There is a great difference between the two. In the heat of the controversy waged in our early history over the separation of Church and State in education, our forefathers took the extreme position of having absolutely no dealings the one with the other. This was quite natural. It resulted, however, in putting us in an anomalous situation among the nations of the earth. Every other civilized nation today provides either directly or indirectly for the religious education of its youth. The United States, the leading Christian nation in the world, absolutely ignores the religious needs of the child in its educational system. This, as we stated above could not be avoided, under the circumstances, but the result is disastrous nevertheless. We are charged with having developed a system of "pagan schools," "Godless schools." We repeat, this is an unjustifiable slander on the thousands of public school teachers who are indirectly exerting a strong religious influence in our public schools. It is not so easy, however, on the other hand, to refute such arguments as these: Sixty millions of our one hundred and fifty million citizens, have no connection with any Church. Thirty-five millions over ten years of age are outside the direct influence of any Church. Nearly twenty-seven millions of the population under twenty-five years of age receive no religious instruction. The rate of crime has increased four hundred per cent in fifty years. New York's criminal record by far exceeds that of London, Paris or Berlin. Thinking of such facts, is it not true after all that "We are fast drifting into a cultured paganism"? Whatever conclusions one may draw from these facts, this is clear, that the day has come for a reconsideration of the extreme position our forefathers took as to the proper relation of Church and State in the matter of education. Thoughtful men have done this and it has led to the determination to bring about a better condition as to morals and religion in our national life. The charge is made on the one hand, that the Church has failed in its educational function, and the figures stated above are produced as evidence. The question is also raised: "Can the State trust the Church to teach morality?" In some instances

public school leaders presumably going on the assumption that it cannot, and because the teaching of religion must be barred from the public schools, have attempted to introduce courses in ethics. In other instances, not content to place the higher life of the nation upon a mere moral basis, they have tried to stimulate the teaching of religion through credit by the public school for extra-mural religious education, preferably done in the churches.

On the other hand, the Church on her part, recognizing the limitations of time and educational leadership in the local Church, has experienced an educational awakening, and has worked out, in theory at least, a program of religious education that will be adequate to meet the existing needs. Thus we see that the necessity for emphasizing idealism in education is felt by both groups of leaders, but, unfortunately the thinking and planning has been done in the main, by each group independently except as they have produced literature or as they have served as members respectively of the two national educational bodies they represent, and thus have unofficially exchanged views on religious education. Closer co-operation of some kind is necessary, and is bound to come later on as the situation develops, but it will be a relationship that will be constructive in nature, and conducive to the best interests of all concerned.

We will now take up for a moment the specific attempts that have been made looking toward such closer correlation of the education of the American youth. Three distinct types of more or less close co-operation require our attention.

The Church, realizing that twenty-six hours per year is utterly inadequate for its educational purposes, has supplemented its work by Vacation Bible Schools. It has co-operated with the public school, to the extent of yielding to it all of the child's time during the regular school term, being content with the vacation or summer months to give additional religious education. While this concentration of effort has yielded many good results, and while such schools have increased by thousands, they cannot meet the entire need. Nor is it fair to the children of the Church, to deprive them of their vacation, while other children play. Religious education, of the more serious type, is an all-the-year-round proposition. It does not dignify religious education to push it off into a corner.

Another experiment that is definitely co-operative, is the plan of awarding academic credit for religious education conducted under the direction of the Church. The experiment has assumed a variety of forms. It began by giving credit for a Bible course taught in the Church school or pursued privately, based on a syllabus worked out by the high school authorities of North Dakota. Almost simultaneously, in Colorado, the college authorities of that State gave credit for similar work. Gradually elementary schools, giving such credit, have been added to the list. The movement has spread, so that practically every state in the Union is giving extra-mural Bible credit in some form or other. While this plan has increased the amount and quality of religious education, at best it has only been a makeshift—a "better than none" plan. Judged from the educational viewpoint, it is lacking in so many ways that it could not prove to be a satisfactory solution. From the point of view of administration, curriculum and method, it is defective. In addition, it comes dangerously near attempting to tie together the Church and State in an unwholesome manner, from which, sooner or later, serious difficulties might result. A better way had to be found.

The Week-Day Church School Plan.

This method promises to overcome the objectionable features attached to the other experiments that have been tried so far. It is preparing the way for a unified, progressive system of religious education that will give due consideration to modern educational principles and methods, together with the relations in which the child stands to other educational agencies and influences in the community.

Correlation That is Safe.

In the interest of the unity of the child's thought life and conduct, the leaders of religious education and public school education must in some way be brought closer together however, not in an organic relationship, but in conference and for counsel. Thus they will become acquainted with what each is doing and can discuss the mutual task each is to perform. After fundamental educational principles that obtain in both fields have been clearly enunciated and accepted, there should be no difficulty in arriving at some broad working program to which all parties concerned might agree. Each must

then carry out separately, in their respective fields, in true educational fashion, the task agreed upon. This might be accomplished through the existing educational agencies representing the respective fields, namely—the National Educational Association, the Religious Education Association and the newly-organized International Sunday School Council of Religious Education. These bodies stand in a more or less unofficial relationship to the organized forces of education in the two fields. The Religious Education Association especially, is not officially connected with the denominations, nor does the National Education Association stand in official relation to the public school system. Likewise, the International Sunday School Council of Religious Education, which is more or less closely affiliated with the various denominations, is chiefly advisory in function, the denominations preserving their autonomy. The interest of each field of educational effort would thus be cared for, while the fundamental principles relative to Church and State education would be safe-guarded. Some such plan of co-operation must sooner or later come to prevail for the mutual good of each of the interests involved.

The Malden Plan.

A concrete illustration of co-operation in education that shows the drift of American thought, is an experiment set on foot chiefly under the leadership of Dr. Walter S. Athearn, of Boston University, known as the Malden Plan.

The individual Church school under denominational control, scattered here and there, although ever so well conducted, will not solve the problem of religious education. In the first place, the smaller and weaker churches that need help most, are left worse off than before by such a plan. But more important than that, is the fact that in a day when every other agency is aiming at a practical democracy, that is, a community spirit in which old prejudices and divisive influence shall yield to a broader fellowship and harmony, the Church, the champion of good-will and universal brotherhood, dare not continue to engender class spirit through a narrow denominationalism, whether of creed or in the form of organized effort. The saddest spectacle in modern life is the struggle for supremacy that still exists among the churches in the average community. There

is a strong sentiment springing up all over the country that democracy shall be practiced by the Church and that the administration of organized religion is a function of the entire religious community. There is a growing feeling that while denominational agencies have a place in furthering the interests of the local congregations, even to the extent of aiding in their local interdenominational problems, that the local church should function directly in promoting the religious work in the community, and assume its full share of responsibility. It is on assumptions like these that the Malden Plan of religious education rests. It presupposes a system of religious education paralleling that of the public schools and equally as efficient. It assumes the closest possible correlation of the two systems without transgressing against sound national or ecclesiastical ideals and traditions. It provides for a democratic organization, known as The Council of Religious Education, composed of one hundred representative citizens. The Council works through a Board of Religious Education, which is a group of trained leaders who plan the details that require technical educational skill. In this case the Board happens to be the Department of Religious Education of Boston University. The following is the program unanimously adopted by the Malden Council:

1. The development of a community system of religious education.

2. The unification of all child welfare agencies of the city in the interests of the largest efficiency.

3. The supervision of a complete religious census of the city with special reference to the religious needs of children and young people.

4. The direction of educational, industrial and social surveys for the purnose of securing the facts upon which a constructive community program can be based.

5. The study of the recreational and social conditions of the city, the training of local leaders, and the building of a scientific, well-balanced program of work, study and play for the children of the city.

6. The creation of a community consciousness on matters of moral and religious education.

In spite of the difficulties in the way eventually some such thorough-going, competent administrative agency will have to be called into being in every community before religious education will be placed on the footing it deserves and should have. The problem of correlation in any community, will then be a relatively simple matter.

We may then hope for the unified system of education Dr. Athearn sees in vision in the near future, in which the public school system represents one side of an educational arch, and the Church school system the other, with the separation of Church and State as the keystone.

Problems of Correlation Requiring Immediate Attention.

The Time Problem.

One of the first steps necessary looking toward correlation, is the redistribution of the child's school time on an equitable basis. As we saw above, there was a time when the Church had all the school time of the child. The tables are turned now, and the public school has it all. But both situations are indefensible. Religious Education has a just claim to some of the child's time. This must be restored to the Church, as soon as the latter gives evidence of being able to use it advantageously. It may be objected that the public school curriculum is over crowded already, and needs more time rather than less. The problem finally resolves itself into one of relative values. The Church has a just claim upon some of the school time for the cultivation of the higher life of the pupil. The day of rest is overcrowded and does not lend itself to the serious work involved in modern religious education. Fortunately many localities see the justice of this, and are adjusting the matter by granting time, averaging from one hour to one half a day of school time, per week.

Correlating Curriculum Material.

It is conceivable that the educational agencies referred to above might work out a plan of correlating the curriculum material of the Church school and the public school, but pending such united action on a large scale, the way should be prepared through individual and group experimentation and general discussion in the educational magazines and at conferences. At the same time it must not be forgotten that the necessity is upon us for immediate individual effort looking toward such curriculum correlation, because of the rapid multiplication of week-day Church schools and the opportunity they offer for a real program of religious education. The public school courses are definite. There is need of study of these on the part of those working in the field of religious education, in order to

utilize the valuable material they contain for promoting religious education, and in order to relate the public school experience of the child to his religious experience as a whole. There are also other groups of experience that enter into the child's life that need to be correlated with the entire educational program. Our concern here is with the correlation of the public school experience and the work of education carried on in the Church school. In another section of this book we shall attempt to show how we may utilize public school curriculum material in the Church school by building on the foundations of public school teaching. Before attempting this application, however, we will seek to lay down in the remaining chapters of Part I, the educational principles that should guide us in the building of this correlated curriculum. But before we do this, let us examine the

Recent Actions Taken by Educational Bodies in Relation to Correlation.

The following resolutions show the tendency of three leading educational organizations in reference to the relation of Church and State in education.

*Resolutions of the National Council of Education.**

"In view of the dependence of Democracy upon Religion, and the attacks to which all churches and all democratic governments are alike being subjected by radicals and emissaries of nations now under radical control, it is the duty of all churches irrespective of differences of creed, to unite in an effort to make religious education more universal and efficient, to emphasize democratic elements in religious instruction, and to correlate religious instruction with all elements in public school education helpful to religion; it is the duty of the public school authorities to emphasize all non-religious elements in instruction which tend to make religious education more intelligent and efficient, and to organize some systematic form of moral instruction in every public school; and it is the duty of churches and public schools alike to make earnest effort to ensure a more general reverence for divinity and respect for all things religious, including respect for churches other than one's own and for everything connected with their forms of worship."

Resolutions of the International Sunday School Council of Religious Education.†

I. The Relation of Protestant Christian Schools to Public Schools.

1. Democracy and Universal Education. In this day of political, social

*Adopted unanimously, February 21, 1921, at the meeting at Atlantic City.

† Adopted at the Kansas City, Mo., meeting, June, 1922.

and industrial unrest, it is helpful to restate, in terms that can be comprehended by all people, the fact that *the perpetuity of democratic governments depends upon the intelligence and moral integrity of the people.* We have attempted on this continent the experiment of democratic government. Democracy presupposes the capacity of every citizen for self-control in the interests of the common welfare. The public school system is one of democracy's chief instruments for developing in each individual the powers of self-direction. It was just because universal education is essential to democratic government that our forefathers established a system of free public schools.

2. Common Elements the Basis of Social Solidarity and World Brotherhood. The public school is the chief agency for securing social solidarity in a democracy. Through a common school discipline the children of all classes, nationalities and creeds are given the common experiences upon which to base collective thinking and acting. Children leave the public school speaking a common language, loving a common flag, revering the same great heroes; their minds are stored with common knowledge; they have common joys, common prejudices, common sentiments and common skills. Because of these common elements they can live together with a high degree of mutual understanding. The schoolmaster who determines the common elements which become the mental possession of the children of a nation truly determines the destiny of that nation.

When, through some World Council of Education, there can enter into the educational programs of the nations of the world certain bodies of common knowledge, ideas, skills and ideals, there will be possible the social solidarity of humanity, and a real Brotherhood of Man.

The Protestant churches of America are committed to democracy and to free public schools as its necessary corollary. Because they believe in a free state they send their children to the public schools where they may be trained for the highest democratic citizenship.

3. The Separation of Church and State. But the Protestant churches also believe in a free church within a free state. For this reason they are committed to the basic American principle of the separation of church and state. Because of this deep-seated conviction, the formal teaching of religion has been omitted from the curricula of public schools and the churches have assumed the responsibility of religious teaching.

The removal of formal religious teaching from the public schools in the interests of the perpetuity of our common democratic institutions places peculiar obligations on both church and state.

The Christian citizenship of a community assumes the obligation of supporting two school systems—one for secular instruction and the other for religious nurture. The Protestant Church, in creating a separate system

of church schools, assumes the inherent obligation of maintaining the unity of the educative process. This demands a close correlation of public and church schools.

The state, which is dependent upon the church for the religious motives which undergird the virtues of its citizenship, assumes certain obligations to the educational agencies of the churches as the chief recognized means through which the state can encourage and secure a common religious education for all children.

Among the obligations which the state owes to the church schools are:

a. *Co-operative Time-schedules.* It is clearly evident that the church must share the time of the school week with the public school. Modern conditions have made the week-day religious school a necessity, both for the life of the church and the future of the ethical ideals of the citizenship of the state. The state should gladly share the time of the child during reasonable portions of the school day for religious training under church auspices. It is clearly unfair to church people to force them to provide for the religious training of all of their children simultaneously; and it is unfair to the children, and to religion itself, and to the state, to limit all religious instruction to *periods of fatigue* or to *hours of recreation.*

b. *Exchange of Credits.* A second obligation of the state to the church is the establishing of an exchange of credits by which the work of the church school is accredited on the basis of its cultural and disciplinary value.

It is inconsistent with the spirit of our American institutions for public school authorities to make such academic or other demands upon the time and strength of their pupils as would prohibit them from participating in a reasonable amount of religious training each week under church auspices. There are at least two ways of adding the necessary courses of religious training to the child's daily schedule. One is to lengthen the school day; the other is to grant appropriate academic credit for religious courses. Perhaps both methods will eventually be found desirable.

The practice of accepting the work of parochial schools as meeting the legal requirements of the state involves the recognition of the academic value of religious subjects when taught under church auspices.

The fact that the Council of Church Boards of Education and the Association of American Universities and Colleges have defined a unit of religious teaching which will be accepted as one of fifteen college entrance units is another evidence of the worth of religion as a subject entitled to academic credit in elementary and secondary schools.

4. Recommendations. In view of the foregoing considerations the International Sunday School Council of Religious Education:

a. Reaffirms its faith in the public schools and urges upon citizens of all creeds the necessity of extending and developing these schools in the interest of democracy and free institutions.

b. Reaffirms its faith in religious education as an indispensable means

of preserving both the virtues of the citizens of the state and the spiritual ideals of the church.

c. Urges the churches to preserve inviolate the principle of the separation of church and state by the strict observance of all the laws and traditions that have been created to guard the freedom of church and state.

d. Urges upon public school authorities the recognition of their obligations:

(1) To rearrange public school schedules and build public school programs in sympathetic co-operation with religious schools of all faiths;

(2) To grant, under approved safeguards, suitable academic credit to students carrying approved courses under church auspices;

(3) To provide optional courses in ethical and social training for students not enrolled in week-day schools of religion.

II. Religious and Moral Education in the Public Schools.

1. Democracy and Religion. It is essential to the well-being and continued existence and development of democracy, that every individual in the state shall have moral and religious training. It is democratic that each citizen shall choose his own creed or freely express his personal belief or unbelief, and that while he is a child his parent or guardian shall choose the particular form of creed which he shall be taught.

But is undemocratic, from the standpoint of the state, that any child shall be prevented from receiving any religious instruction at all; and from the standpoint of the individual, that any child through being early indoctrinated with skepticism and unbelief, without a counter-balancing religious training, shall be incapacitated for a later freedom of choice between belief and unbelief, or between one creed and another.

2. National Need of Universal Religious Training. In a period of social readjustment, when a democratic and hence a moral and religious solution of social problems is the only middle ground between autocracy and radicalism which is not a compromise, the national need of an efficient and universal system of religious training is peculiarly essential and immediate. The International Sunday School Council of Religious Education, therefore, most heartily endorses the following resolution, which was unanimously approved by the National Council of Education, in February, 1921: "In view of the dependence of democracy upon religion, and the attacks to which all churches and all democratic governments are alike being subjected by radicals and emissaries of nations now under radical control; it is the duty of all churches, irrespective of differences of creed, to unite in an effort to make religious education more universal and efficient, to emphasize democratic elements in religious instruction, and to correlate religious instruction with all elements in public school education helpful to religion; it is the duty of public school authorities to emphasize all non-religious elements in instruction which tend to make religious education more intelligent and efficient, and to organize some systematic form of moral instruction in

every public school; and it is the duty of churches and public schools alike to make earnest effort to ensure a more general reverence for divinity and respect for all things religious, including respect for churches other than one's own and for everything connected with their forms of worship."

3. Recommendations. The committee, therefore, recommends that the International Sunday School Council of Religious Education shall undertake to arouse the public:

a. To provide through community demand, and so far as possible, through state or national law, systematic and effective moral instruction in all public schools, in the form of education for democracy.

This recommendation is made in the firm belief that no program of moral instruction possible for the public schools is in itself an adequate means of moral training; but the moral habits, backed by the practice and the non-religious motives contributed by the public school may serve as a basis for a more spiritual and religiously motivated moral instruction given in church schools.

To be fully and consistently moral all individuals need the sum total of all right motives which can be brought to bear. This program for moral instruction should include or be supplemented by effort:

(1) To secure encouragement and support from the churches, the state, and private institutions of learning, for research and experimentation, having for their aim the determination of definite objectives and relatively more efficient material and methods for moral instruction;

(2) To insure, in all institutions for the training of teachers, required courses in the objectives, material and methods, of democratic moral instruction;

(3) To create local and, as far as possible, state courses of study in moral instruction, whether in the form of lessons or formal moral training, or by setting up definitely objectives for each grade, and directing and systematizing all available agencies toward their achievement, and closely correlating the moral instruction of the school with that of all other organized agencies for promoting child-welfare and community betterment. It is strongly recommended that this correlation of school work with extra-curricula activities on the initiative of the school and as a result of the study of the work of such agencies by the school authorities, shall take the place of the frequent attempts on the part of such agencies to include their own speakers or material in the school program, with an occasional resulting emphasis of motives to right action which are not in accord with the high moral motives that the school should attempt to keep most conspicuous.

(4) To promote, as a means to all these ends, the holding of sectional, state and local conferences on moral instruction as a factor in democratic social readjustment, where official delegates are pres-

ent not only representing public and private educational agencies and organizations, the churches and denominational and interdenominational agencies, but from semi-educational agencies and organizations, such as the public press, women's clubs, patriotic orders, labor organizations, etc.

b. To secure, in every locality, the emphasis in ordinary public school work and activities of all elements which can be made to strengthen church school religious instruction; limited by strict avoidance of any suggestions or teaching of sectarian significance. This should include or carry with it:

(1) In states where the state constitution or laws permit the reading of the Scriptures in the public schools, a never-ending effort to have and to keep all oral Bible reading highly reverential and expressive, and to confine it to passages selected for their power, beauty and moral or religious meaning, and in states in which the reading of the Scriptures is prohibited by law, organized Christian effort to have the law so amended as to permit the type of Bible reading just defined.

It is the hope of the International Sunday School Council of Religious Education that all agencies engaged in propaganda for the introduction of Bible reading in the public schools will avoid the popularizing of two grave errors: the belief on the part either of Christian people or of opponents of Bible reading in the schools that it is an entering wedge for further religious instruction, and the belief on the part of Christian people that the introduction of Bible reading solves the whole problem of religious instruction.

(2) All democratic moral instruction already existing in public schools in organized form.

(3) Such details or objectives, in the ordinary branches, as tend to make religion more intelligent, or to strengthen it in any other way.

(4) Familiarity with all such elements on the part of church school officials and teachers, either through the report of public school authorities; or, if it is lacking, through their own investigation of the local public school course, and the effective use of such elements in correlation with the church school work of corresponding grades or departments. (Such local modifications and adaptations of printed lesson series are perhaps as yet practicable only in larger towns and cities, having paid general or local church school officials.)

*Findings of the Religious Education Association.**

1. The church and state are to be regarded as distinct institutions, which, as far as possible, co-operate through the agency of their common constituents in their capacity as individual citizens.

2. All children are entitled to an organic program of education, which

* Adopted at the annual meeting in New York, March 1, 1916.

shall include adequate facilities, not only for general but for religious instruction and training.

3. Such a division of the child's time as will allow opportunity and strength for religious education should be reached by consultation between parents and public school authorities without formal agreement between the state and the churches as institutions.

4. The work of religious instruction and training should be done by such institutions as the home, the church, and the private school, and not by the public school nor in official connection with the public school.

5. The work of religious education must depend for dignity, interest, and stimulus upon the recognition of its worth, not merely by public school authorities, but by the people themselves as represented in the homes, the churches, private schools and colleges, and industries.

6. The success of a program of religious education depends:

(a) Upon the adoption of a schedule which shall include the systematic use of week-days as well as Sundays for religious instruction and training.

(b) Upon more adequate provision for training in the experience of public and private worship, and for the use of worship as an educational force.

(c) Upon the degree to which the materials and methods employed express both sound educational theory and the ideals of the religious community in a systematic plan for instruction and training which shall include *all* the educational work of the local church.

(d) Upon the degree to which professional standards and a comprehensive plan are made the basis of the preparation of teachers for work in religious education.

(e) Upon the degree to which parents awake to the unparalleled opportunity for the religious education of our children and youth, profound need for sympathetic co-operation among all citizens of whatever faith, and the call for sacrifice in time and thought, in effort and money, consecrated to the children of the kingdom.

(f) Upon the degree to which the churches awake to their responsibility for the instruction and training of the world's children in the religious life, and take up with intelligence and devotion their common task.

CHAPTER III.

The Relation of Religious Education to General Education.

Before we proceed with our specific task of correlating the curriculum of the public school and the Church school it is of prime importance to state the principles that are to guide us in our work. Questions like the following require answers: What is religious education? How does religious education differ from public school education? Since our task lies in making a comparison between the materials used in these two fields, we must know whether there are such relationships, and if so what they are. Assuming that religious education and public school education may each be subsumed under the general term education, each representing specific aspects of the subject, we must also define what we mean by education as such.

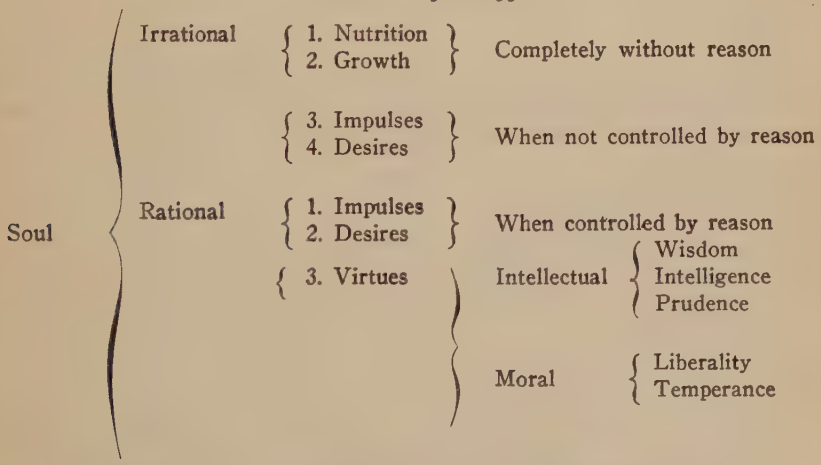
The history of education shows that we may classify the fundamental concepts of education that have prevailed down through the centuries under two general heads: Education as mental discipline and as control of conduct. Education as culture might be added as a third, but strictly speaking these three concepts can be reduced to two: discipline and conduct, since those who advocated culture as the ultimate aim of education, emphasized mental discipline both as an end of education, and as a means to securing it.

The culturist's view is in marked contrast to the modern concept of education as control of conduct. The culturist was as a rule an extreme individualist who sought culture for culture's sake; for the personal joy and pleasure it might give him in his private study, or in the company of his equals. The tendency of this group was to look with pity or even contempt on one's fellow man who lacked such culture, although he might possess many superb native mental qualities, and show forth a fine character. The culturist did not consider himself the servant of society, but one to whom society owed service and homage. Discipline of the mind was considered the necessary prerequisite of such an education.

Mental discipline as a fundamental educational aim was advo-

cated from the earliest historical period. This applies particularly to the Chinese. The concept was re-emphasized by the Greeks, and maintained generally until the time of Comenius. From that time on education as control of conduct gradually began to assert itself, until today it holds the field with comparatively little serious opposition. If we seek for a reason for this changed point of view we find it in the different psychological presuppositions upon which these two concepts rest. Greek scholars were the first to formulate a theory of the nature of the human spirit and its functions. They conceived of the soul (psyche), as made up of various elements known as faculties which had their seat in different parts of the body. The head was thought of as the seat of the intellectual and volitional powers; the reason, memory and the will. The heart was considered the seat of some of the emotions such as love and hatred. The vital organs in the abdominal region were thought of as the abode of still other emotions, such as the lower and baser passions. Aristotle's system of education was based on this conception of the soul. His psychological formula may be graphically stated as follows:

*Aristotle's Psychology.**



Aristotle's aim in education was to train these soul faculties. He

* A modification of Dr. F. P. Graves' analysis of Aristotle's view. Vol. I, History of Education.

with all Greek philosophers supposed that if these native faculties were trained the individual would by virtue of that fact be enabled to perform life's duties in whatever profession or vocation he might be called to work.

This concept of disciplinary education splendidly served the purpose of the Roman Empire in its policy of subjecting surrounding nations under its yoke. In like manner the ecclesiastical descendant of the Roman Empire, the Church in the middle ages found disciplinary education convenient and in harmony with its dominant principle of authority. With the Renaissance came a new birth of intellectual freedom, but the Protestant Church in the days of the Reformation also began by building its educational program on the theory of disciplining personality through a body of theological knowledge intellectually acquired with the expectation that it would inevitably, in some mysterious, supernatural way, result in the development of Christian character. The cultivation of subjective faith, that is a knowledge of and acceptance of dogmatic statements, was the primary requirement to become a Christian. Indeed good works were looked upon with suspicion as an evil inheritance from Roman Catholicism.

Even before the day of the psychological laboratory, men like Comenius, Rousseau, Pestalozzi, Herbart and Froebel sensed the coming of a truer theory concerning the human mind. Among modern philosophers John Locke was the most ardent expounder of the disciplinary theory of education. The discovery that the mind is not like a blank tablet upon which human knowledge and experience is recorded in the process of securing an education, as Locke maintained, marks the turning point in modern education. This introspective method of solving the problem of the human mind and its operations, gradually ceased to hold sway after the publication of "Hales Experiment," in which he proved that muscular movements were controlled by a motor power found in the nerve tissue itself, in other words that wherever the seat of the will might be located, its agent is some portion of the material body. This readily led to the further question, if nerve tissue performs this function for the will, since the will, intellect and the feelings are so closely interrelated, does not nerve tissue stand in the same func-

tional relation to these other mental operations? Such questions ushered the study of the human "soul" into the psychological laboratory and introduced it into the realm of the physical sciences in the form of physiological psychology. All this happened in comparatively recent times, and yet we already have a rather complete geography of the human brain and its specialized local functions.

Finally as a result of actual experimentation the faculty psychology gave way to functional psychology. The nervous system has been scientifically established as the seat of the intellect, the feelings and the will. It has been proven that there are brain areas, spinal cord sectors, and peripheral end organs, and that all of these act in a splendid unity in producing the particular neural experience that is being acquired at any given time. We no longer speak of memory, but memories; not of reasoning powers, but of competencies, capabilities, abilities, instincts, tendencies, etc. A mental analysis in the minute is resulting from these investigations. We measure intelligence by mechanical instruments, register emotions on graphs, record reaction time, calculate fatigue, and visualize volitional processes. By means of psychological apparatus we also test attention, alertness, response to color sensation, trainability, educability and are seeking to get an understanding of the whole range of mental operation of which the mind is capable. Modern psychologists speak of psychology as "the science of behavior" and of education as the method of securing certain definite kinds of behavior or conduct as the result of certain definite stimuli. In fact all human conduct results from setting in motion some neural process. Over the nervous system as a communication and transportation system, all human thought, feeling and action must travel or fail to be. We have learned that the neural level upon which conduct, whether of thought or deed, sensory or motor, moves, varies. In some cases these neural processes are merely reflex or instinctive, at other times rational and volitional. They are either subconscious or conscious. The discovery of such facts naturally led to a revolution in thought regarding education. Wundt formulated the law, that every idea tends to express itself in action. This gave rise to the belief in ideo-motor force, as the basis of human conduct. Education thus resolves itself into furnishing individuals with appropriate thought stimuli, as far as such stimuli can be controlled, and in

counteracting harmful stimuli found in the environment.

A specific illustration of the modified point of view that has resulted from the discovery of the new psychology, will suffice to illustrate the change that has come about as to all the other "faculties" included in the former faculty psychology. According to the former theory, "the memory" for instance, was considered that faculty of mind whereby we stored up past knowledge and upon which we might draw at will when desired. The more the memory was trained by memorizing, the greater it was supposed, was the ability of the mind to memorize. The new psychology shows, as a result of definite experiments, as we saw above, that instead of there being one memory there are many memories. Memory is not a storehouse into which facts once gathered remain forever. Nor is it true that memory depends so much upon relationships existing within the mind, as upon the external associations in which stimuli are experienced. There is such a thing as the memory span which represents the native mental ability to hold a series of discrete percepts in association at the same time. Facts to be retained in memory need constant review to keep them there. Certain modifications take place in nerve fibre, depending on the intensity, frequency, repetition and emotional quality of the stimulus. These conditions determine what will stick in the mind. Furthermore the ability to form associations and the permanency in memory of such associations also depends on the native quality of the individual nerve fibre, such as its elasticity and retentivity. It can be seen at once that such discoveries have greatly changed our ideas as to the use of memory as a method in education. Similarly the quality of the reasoning powers, the emotions and will, are determined in part, by the nature of the stimuli that are brought to bear upon the nervous system, and in part by the constituency of the nerve fibre itself. It is needless to say that what applies to the sense impressions that result from external stimuli, is also true of the stimuli arising from within the nervous mechanism.

Not only have highly specialized studies been made of the various mental operations that enter into human consciousness, but more recently the realm of the subconscious is also undergoing a minute analysis, giving rise to another department of the science of psychology known as psycho-analysis. A new psychological termi-

nology has come into being which is putting conspicuous labels on this new knowledge. It is a veritable wonderland into which the psychologist is leading the modern age. But in such a newly explored land there are dangers of losing one's way. This is actually happening. The new landmarks are so attractive that those which lead back to the abodes of an established civilization are lost sight of by virtue of the new interests developing on every hand. There are especially two misleading by-paths that are luring the modern psychologist.

The one path has been entered upon by the advocates of the extreme *Functional* or *Behaviorist Psychology*. It overstresses the physical side of psychology. Mind, judged from that point of view, is simply the product of the brain and nervous system, and results from stimuli that act upon it from the external world, or from stimuli that arise from within the brain and nervous structures themselves. In this conception of psychology there is no place for the influence of a deity on the mind. Religion is solely a phase of human thought and action that developed gradually and spontaneously from the crude, simple forms of primitive man, into the highly complex and esthetic types of our day.

The other erroneous by-path strikes at the identity of human personality. The minute mental analysis which has resulted from the laboratory method of psychological study, as over against the simple mental faculties theory of former times, has led some psychologists to lose sight of the unity that exists between these mental powers, abilities, capacities, tendencies, reflexes, instincts, as to their intellectual, emotional and volitional expression. Over against the unity of personality or the "soul" as we have hitherto been accustomed to think of the mental operations, they put *"Mind States,"* each of which is more or less a unit in itself. To this mode of psychological thought, the identity of the individual is not necessary as a psychological concept. One can readily see what havoc this idea plays with the eternal moral values, the accredited beliefs of Christianity, the existence of a personal God, and the continued identity of the individual after his mundane existence. The "soul" is swallowed up into a great "Weltall"—(World all)—the modern expression of pantheistic philosophy.

Since our psychological presuppositions determine our educational procedure, it is easy to understand how these different

psychological tendencies affect educational method today. If the functional psychology is correct, and the distinction between matter and spirit is broken down or resolved into matter with innate spiritual function, then why teach about a God who does not exist, and why religious education, and in particular the Christian form of it? Ethical culture perhaps is justified, or moral training, but not allegiance to a supreme deity. Or if the "Mind States" theory of psychology is correct, and the "immediate situation" is the only worth while approach and emphasis of educational method, what becomes of the religious traditions of the past, we mean those that have the sanction of a sound religious experience and moral consciousness? What becomes of the religious inheritance of the race and the truth of the sacred scriptures?

Another way of stating these two misleading tendencies of psychological thought, is to say that the former over-emphasizes the importance of the instincts, and heredity in general. It is naturalistic and individualistic in its materialism. The latter over-emphasizes human interest and environment. It too is individualistic and materialistic in tendency, although it does stress as a prime factor in its method, social and democratic behavior as the objective of individual development.

Now it happens that some of the outstanding present day leaders in secular education are advocates of one or the other of these two tendencies of psychology, and hence also of the educational implications presupposed thereby. This fact is of extreme importance to the leader of religious education, who works from different premises, from premises in which God is a controlling factor in the mental processes as they find intellectual, emotional and volitional expression. Both of these points of view cannot be right. But American children go to school to both of these types of teachers. Dr. Walter S. Athearn states the problem that arises, in the following terms. In his "National System of Education," he says, "The universal acceptance of materialistic theories of society by the public schools, would be fatal to church as well as fatal to democracy." . . . "Unless such a system of (correlated) religious education can be created there is great danger that our system of secular schools will become naturalistic and materialistic in practice, and that the direction of social development will be determined by a secular state rather

than by the spiritual forces represented by the church." What is the solution of this problem? How shall these contending forces be reconciled?

This is no time for controversy. However much the leaders of general and religious education may differ from each other they should respect each others zeal to get at the truth. An attempt should be made to understand one another's point of view and find a common basis of agreement and co-operation.

The way of the Church in the past has been to persecute the "heretic." The Church is gradually learning that this is a loveless, hence Christless procedure. Her tendency today is toward tolerance. The next step is to listen respectfully to the views of the man with different convictions and belief. We must then either accept his viewpoint in preference to our own, or prove it false, and convert him to our position.

The burden is upon the leader of religious education either to accept or prove these newer psychological views to be wrong. These views call for a new apologetic and this time not in the field of doctrine, but of psychology. But the situation calls for tolerance on the part of the psychologist as well as the theologian. Dogmatism is as much out of place here as in the field of theology. The new psychology is too young and the field too little explored for any one to have reached the state of a closed mind on the point of a monistic belief as to the relation of matter and spirit. The established facts of the new psychology the leaders in both camps accept. There must be allowance made for difference in the interpretation of these facts. In justice both to science and religion the psychologist must confine himself to the facts of science, and leave religion to the specialists in that field, or better still, face the facts of religion and seek to find the relationship between these two kinds of phenomena.

Robert H. Thouless in his recent book, "An Introduction to the Psychology of Religion," gives us the proper approach to such a psychological apologetic when he says (1*) "Whatever the origin of the mental states of religion, we assume that once they are in a man's mind they will obey ordinary mental laws, in other words, that they will prove amenable to treatment by the methods of ordinary psychology." As to the origin of religious mental states he says (2*) "The first problem which it is necessary to discuss is perhaps most

simply to be expressed as follows: what are the conscious roots of the belief in God as it is found in the mind of a believer in one of the higher religions?" The summary of his argument for his belief in God as a psychological stimulus, is given in the following words that conclude the book. (3*) "If the God revealed by religious experience is found to be, in fact the God required to explain the moral consciousness, and to be the God required to explain the world as we find it, and to be the God revealed in historical Christianity, then the probability that each of these largely independent lines of approach to God is based on error becomes small. The probability, that the concordant result of all four expresses some real insight into objective reality, becomes proportionately great." Space does not allow stating here the arguments upon which he rests these conclusions. Suffice it to say that they seem to the writer valid. We assume that the materialistic psychologists have not proven their case and that the Holy Spirit may well be regarded as a stimulus acting on the nervous system of man; as much so as the silent unconscious influences of our parents, friends and teachers by whom we are constantly being affected.

The same is true as to the relation between the religious leaders holding to the unity of personality, and the "Mind States" advocates. Let the analysis go on, but remember we live not only in the laboratory, but in the wide, wide world. The analysis we need—but in the face of other data, the time has not arrived to accept as proved the "Mind States" theory.

Dr. Rufus M. Jones summarizes the "Mind States" Theory as follows: "Our stream of consciousness is only a rapid succession of passing states, each 'state' casually attached to a molecular process in the brain. . . . There is no soul, there is no creative spiritual pilot of the stream, there is no freedom, there are no moral values, there is nothing but passing 'cosmic weather,' sometimes peeps of sunshine, sometimes moonshine, sometimes drizzle or blizzard, and sometimes cyclone or waterspout. . . ." In refuting this view, he says "It proves to be . . . impossible to cut consciousness up into fragmentary bits or units called mind states, or to sunder it into

* "An Introduction to the Psychology of Religion," by Robert H. Thouless. (1) p. 7—. (2) p. 12—. (3) p. 282—.

a so-called 'self as knower' and 'self as known.' Consciousness is never a shower of shot—a series of discontinuous units. It is the most completed integral unity known to us anywhere in the universe, There are no 'parts' to it; it is without breaks or gaps. It is one undivided whole. The only unit we can properly talk about is our unique persistent personal self in conscious relation to our environment. We can, of course, treat consciousness in the abstract as an aggregate of states and we can formulate a scientific account of this constructed entity as we can of any other abstracted section of reality. But this abstracted entity is forever totally different from the warm and intimate inner life within us, as we actually live it and feel its flow. Any state or process which we may talk about is only an artificial fragment of a larger, deeper reality which gives the 'fragment' its peculiar being and makes it what it is. Underneath all that appears and happens in the conscious flow is the personal self for whom the appearances occur."*

Having shown how disciplinary education had to yield to education as conduct control, when the faculty psychology was set aside by functional and analytical psychology, and how this changing viewpoint has greatly affected educational method let us now point out what is meant by

Education as Control of Conduct.

Stated somewhat more fully and comprehensively, "Education is retention of knowledge and experience, presented so suggestively definite that it will control conduct." It is apparent that the Baconian formula, "knowledge is power," universally accepted in the days of formal disciplinary education, will no longer hold, but must be modified to read "Knowledge *may lead* to power if it is of such a character as to control conduct." "Knowledge is power, when used."

We proceed on the assumption that there are five forms of retention and five corresponding forms of control with which we have to deal in the educational process.

* Spiritual Energies in Daily Life.

Forms of Retention—and their corresponding—	*Forms of Control*
I. Forgotten knowledge or experience	I. Impression
II. Barely retained knowledge or experience	II. Vocabulary
III. Many-sided knowledge or experience.	III. Variation
IV. Definite and certain knowledge or experience	IV. Habit and System
V. General knowledge or experience	V. Transfer

These forms of Retention and Control give us a basis for our educational analysis that is comprehensive and inclusive. It is eclectic and syncretic, and represents the best elements of educational procedure of the past, combined with the safe and tested principles of the present.*

Analyzed further into their constituent elements, these Five Forms of Retention and Control are as follows:

The Five Forms of Retention.

By *Forgotten Knowledge or Experience* is meant, as the term implies, knowledge or experience that has passed out of the mind entirely, because not intended to be retained, being given by the teacher as impressionistic material for the purpose of developing a mental attitude or impression. A striking illustration of this control element is the story told of a humble but devout Scotch woman, a wool washer. On one occasion she was twitted by an unbeliever because she could recall neither the text nor anything else of the dominie's sermon on the past Lord's day. In reply to the question, "Then what is the use of going?" she said, "You see this wool. Much water has been running through it, and there is no water in it now, but the wool is clean."

Barely Retained Knowledge or Experience is such as remains very faintly in the mind, in the form of some word, name of a person, place or thing, which when the word is called to memory,

* For this analysis we are indebted to Dr. A. Duncan Yocum, Professor of Educational Research and Practice at the University of Pennsylvania.

the entire incident clearly unfolds itself in the mind. The mention of the name of a schoolmate long since forgotten may call back to memory many incidents of that acquaintance of long ago.

Many-Sided or Varied Knowledge or Experience remains in the mind in a form suggestive of many associations connected with the experience, as when a teacher gives optional material, from which the pupils select portions suggestive of many things, so that there is a great variety in the individual and total mental result that follows. This control element is strikingly illustrated by the fourfold story the Gospel writers give of the words and deeds of Jesus, as the one retained this, the other that.

Definite and Certain Knowledge or Experience is represented by such types as the Ten Commandments, the multiplication tables, the calendar months, rules of grammar or mathematics, cases where the result of the teachings must be definite and certain for all alike. This is the result sought from essential material given with the fixed purpose that it be memorized accurately.

General Knowledge or Experience is that form which is common to all or most people, such as the name of one's city, the street car fare, the location of prominent buildings and places of business, or the elements of democracy that must become common to all people. The Christian virtues are also illustrations of such general knowledge. About these there dare be no difference of opinion as to their essential meaning and challenge.

The Five Forms of Control.

Corresponding to these forms of retention, are the forms of control of conduct to which they respectively lead. Whether this retention material does or does not control conduct will depend on the measure of suggestive definiteness it contains. These forms of control are as follows:

I. Impression Control.

1. Sensings
2. Realizations
3. Attitudes (Likes and Dislikes)
4. Standards
5. Motives

II. Vocabulary Control.

1. Words Readily Retainable.

a. Through conspicuous labeling of conspicuous and accessible experiences.

b. Through conspicuous and impressive elements in their own form.

c. Through making conspicuous their similarity to familiar words.

2. General Terms.

Through memorizing, classifying and assembling.

3. Locations.

Rich in words through locating and interrelating.

4. Word Suggesters.

Through memorizing and practice in applying.

III. Variation Control.

1. Temporary experiences suggestive of many ideas.

a. With many things specifically relatable to them. (Through problem project.)

b. Specifically relatable to many things. (Through suggestion, preparation and retainable presentation.)

2. General Ideas.

Through practice in classifying and assembling.

3. Permanent Locations.

Rich in association, through practice in locating and interrelating.

4. Idea Suggesters.

Through memorizing and practice in applying.

IV. Habit or System Control.

1. Habits essential to other controls.

2. Habits specifically useful in themselves.

a. Words and definitions.

b. Propositions, rules and proverbs.

c. Literary masterpieces and quotations.

d. Skills (in teaching, etc.).

e. Processes and procedures.

3. Habits generally useful.

a. General ideas and suggesters.

b. The most generally useful stimuli to habits.

c. Principles and laws.

d. Courses, theories and hypotheses.

V. Transfer Control.

1. General favorable conditions in other forms of control (outside the things to be transferred) to meet new situations.

a. Interest (intrinsic as such) in many things, through their sensational or emotional appeal.
b. General many-sidedness of vocabulary associations and the *resulting* many-sidedness of *interest*.
c. General system based on relative usefulness.

2. *Specific associations memorized* or assembled about the *thing* to be transferred.
a. As general a *form* as is useful.
b. A controlling *wish* to transfer it (general or specific).
c. Its associations with the most useful fields and types of application.

3. *Specific associations memorized* or assembled about the most useful fields and types of application.

4. *Practice* in looking for new applications.

By *Impression Control* is meant the influencing of conduct through presenting impressions in so suggestively definite a fashion as to compel an adequate response thereto. In seeking to develop the habit of honesty for instance, one teacher may succeed in giving his pupils the general concept as to what honesty implies without stirring the will to action, while another will fairly set the pupils on fire with enthusiasm to act honestly always. The difference is one of imparting impressions sufficiently suggestive and emotionally appealing in their content so as to accomplish such a result. Take another illustration. We might speak long and to little purpose to a class of boys on individual liberty. But the story of Lincoln standing in the slave market while the sale was going on and saying to himself, "If I ever get a chance to hit this thing, I will hit it hard," will tend to stir feelings in every pupil's heart to become a defender of human liberty.

Vocabulary Control implies the use of words, so suggestively definite that they will control another's behavior. The call of "fire!" will throw any assemblage into consternation. One challenging word in a grave crisis is sufficient to turn a body of orderly citizens into a mob. These are extreme illustrations but they suggest the powerful stimulus that lies in the use of vocabulary.

Variation Control implies the power that lies in ideas to affect conduct. An idea is the most powerful thing in the world. The idea behind the person of Jesus Christ, because of its many-sidedness and great outreach in suggestiveness, has produced more thought,

feeling and action than any other during the entire history of the world. Noble living depends more than anything else on the possession of great and dynamic ideas. Variation implies the effort to increase the number of big broad ideas possessed by the pupil with the view not only of enriching his mental content but also of enlarging and ennobling his life of action.

Habit or System Control presupposes the cultivation of worth while habits growing out of big ideas clothed in the form of strong impressions and dynamic words. "Remember the Sabbath day to keep it holy" is a form of teaching which through memorizing and repeated explanations as to its meaning has become for many a man almost as compelling in terms of behavior as it is for him when ciphering to follow "twice two" by saying, "is four."

Transfer Control implies the carrying over of an idea which is dynamic in one field of endeavor into a new field where it is as yet not operative. For example, we have a natural regard and affection for every native born American citizen. Transfer control is the process by which we seek to cultivate a like regard for the foreigner. Such transfer is possible only as we remove the obstacles in the way, chief of which is race prejudice. A study of the virtues and achievements of these people will tend to change our prejudice into appreciation. Concrete illustrations of the sub-control elements under each of these five controls will be given when we apply them in Part II to the public school course in relation to its latent religious values.

All human experience both from the knowledge getting and expression side can be classified under these five general headings of educational stimulus and control. The analysis rests on the assured discoveries of modern psychology discussed in the earlier part of this chapter. This analysis is furthermore in keeping with educational methods tested experimentally. In its moral aspects it assumes that the child starts in life neither good nor bad, because lacking rational experiences, but capable of making choices between good and evil according to the environmental influences with which it is surrounded. It comes into the world with instincts and tendencies desirable and undesirable, the theologian says, good and evil. Therefore this analysis presupposes, as we have seen, that the reactions to evil stimuli can be inhibited, and the motor discharge redirected by

means of good stimuli. Undesirable instincts can be thwarted and given new direction that are desirable, thus assuring modifiability of character. In its religious aspect this educational analysis presupposes the necessity of a proper attitude toward God, before highest moral perfection can be attained, and that even then man, although he may approach it, is incapable of living a perfect life as all human history testifies. This analysis presupposes, to quote *Dr. L. Witmer, that "religion is the loftiest expression of the human mind." It emphasizes the importance of the valuable elements in the religious inheritance of the race as expressed in the literature and lives of the past, as stimuli in the field of subjective and objective behavior. It not only makes room for the Holy Spirit as a stimulating agency, but considers that spirit the greatest dynamic force in the motivation and control of conduct. The ultimate goal of the type of education we are discussing therefore, is character formation through the choice and presentation of educational stimuli adequate to the end in view. This theory of education combines the Froebelian idea of development from within and the Herbartian idea of selective impression from without.

The next question that logically comes before us for consideration is,

What is Religious Education?

Religious Education is the process of the unfolding of character through the development of proper religious conduct. It presupposes two things: First, something innate or hereditary in the individual which serves as the starting point of the process, and in addition something outside of the individual or environmental, certain molding forces working directly or indirectly through personal or material agencies.

There has been much discussion of late as to whether religion can be caught or whether it must be taught. That this catch-phrase is only a half-truth will be readily seen if we consider the essential character of religion and its propogation through education. When we say that religion is innate or hereditary, we imply that there is in every individual a capacity for communion with the Deity, desire

*Head of the Department of Psychology in the University of Pennsylvania.

for and need of Him. That is the "light which lighteth every man, coming into the world." Some have erroneously called this psychological complex, the "religious instinct." Whether or not there are backward races, and some individuals in civilized countries who lack this religious capacity, it is certain that it is among the most widely distributed of all mental powers. Like all other capacities it varies in different individuals as to its potentiality.

This latent religious capacity, divine spark, or "image of God" as the Book of Genesis calls it, is not caught, it is the God-given endowment or human asset which is presupposed by religious education. Because many individuals brought up in Christian homes testify to the absence of a crisis or sharp turning point in their religious experience, some men have questioned conversion as being an absolute necessity for everybody. The fact that the individual was not conscious of the turning point, does not imply that it did not take place in his experience. In other words there is no contradiction between conversion and the quiet normal unfolding of the spiritual life. At some time and in some way a man must turn Godward and becomes conscious of his divine sonship. In other words his latent religious capacity must find conscious expression, just as the germinal oak in the acorn, begins to be a tree.

Starting then with this human religious asset, religious education begins its work through environmental influences. In this sense *religion is caught,* because it is taught. Religious stimuli consciously chosen by parents in the home, in other cases imparted unconsciously—lay hold of this native religious capacity for communion with God. Potential religious capacity thus begins to bear fruit in achievement, in terms of popular language it begins to mold the life religiously. Influences detrimental to religion in the environment whether of the street, the playground, the school, and non-religious homes are counteracted. Through the medium of the Church more or less of an effort is put forth to make a technical study of religious education, and thus supplement the home in the development of the religious life of the growing child. Thus gradually the latent hereditary religious capacity becomes a reality, an achievement, through the process of religious education. Religious capacity is turned into religious character and behavior, and at the

same time the religious capacity itself is increased through religious exercise in thought and deed. This is the process we call education. In this sense religion is both caught unconsciously through an atmosphere saturated with religion, and taught consciously through an environment carefully controlled educationally.

Defining this process psychologically we would say that through some biological quality in the sensory motor nerve which we may call religious sensibility, and which we have learned to consider a divine endowment, these educational stimuli pass over into the motor nerve and religious conduct results. At the same time the religious capacity through exercise, increases because of definite modifications in the physical structure of the nerve tissue.

All education presupposes the physical structure of the brain and nervous system. The particular form education takes therefore depends upon the nature of the stimulus and the corresponding motor response. Just as mathematics depends upon mathematical stimuli and expression, so religious education depends upon religious stimuli and expression. In terms of our definition and analysis of education, *religious education is the retention of* RELIGIOUS *knowledge and experience presented so suggestively definite that it will control* RELIGIOUS *conduct.* In other words, the forms of retention have religious content and the forms of control a religious expression. On the strength of the concept of religion as life, we go so far as to claim that religious education is the more general term, and classify under it religious and secular branches alike.

These facts help us to see the close relationship that exists between general and religious education. As it is the same brain with which we study mathematics or the Bible, so it is also the same brain that applies the knowledge thus acquired, whether it be to build a house or to put into practice the virtues of honesty, and the all around square deal in building that house. As the stimulus varies in each case, so does the corresponding motor response; but it is the same mental machinery that is involved in both operations. It is therefore worse than foolish to attempt to disrupt personality by separating general experience from religious experience. It can only be done at the cost of limiting religion to the observance of certain external forms or to intellectual consent to creeds. This practice separates the Sunday Church activities of a man from his

weekday office or factory activities, and breeds contempt for religion on the part of intelligent men. This false view of religion has also caused the bitter antagonism that has been waged between science and religion. The ultimate task of religious education is to bring individuals as well as the human race into a proper relation to God. It has to see to it that the God who is working through human personality, according to definite psychological laws operative in the mental processes involved in the every day mastery of the material world, is the same God who, if these laws of psychology are obeyed, will in like manner help the individual in the mastery of the non-material or supersensuous world in which he lives.

Religious education therefore has to do with the unifying of the material and non-material, or sensuous and super-sensuous elements with which the human spirit or personality is engaged. It has as its task to show that an emotional as well as an intellectual process is going on side by side in the exercise of the will through behavior or conduct. The carpenter, for instance, who is a Christian man in the volitional act of building a house is thinking not only in terms of his acquired knowledge and skill, but he is also putting an emotional interpretation upon his work. He is not only thinking through, step by step what is necessary at this point and that point to build a house, but he is also associating with his work some moral value. Shall he build that house as he knows it ought to be built, and thus give a just return according to the specifications of the contract? Shall he skimp his work and cover up defects to enrich himself? Shall he go about his work indifferently and carelessly, regardless of gain to himself or safety to the future occupants? More than that, shall he relate his conduct to the will of a higher being Whom he calls God, and shall he seek to please Him? Will his work meet the approval of the Master builder? This is his supreme question. This emotional element accompanies all human behavior. If therefore any distinction should be made between general and religious education—and such distinction must be made—then it should be done at this point. The chief purpose of religious education is to guide this emotional stream that flows alongside of the intellectual process, with the view of controlling the individual's entire conduct, intellectual, emotional and volitional. In other words religious education has as its chief objective the motivation of human conduct according to

accepted religious standards. It has to do with selecting and controlling stimuli that will direct human conduct in its myriad ramifications, according to the highest ideals, moral and religious the particular type of religion under consideration has in its possession.

It is true there are other motivaters of conduct beside those specifically religious. There is such a thing as moral motivation. Public school education is rich in this respect and is stressing the value and need of it more and more. But such motivation seeks merely to relate the child to high ideals and outstanding human personalities, the best of whom are imperfect models. Now this type of motivation is not sufficient to produce the kind of behavior the world needs to carry on today. There is a higher type of motivation, the religious, and we must not be content with the good, when there is a better and best. Such motivation in addition to relating the child to ideals, relates it to the Supreme Being as the embodiment of the highest ideals and the life that is perfect. The Church must through its educational work, furnish this type of motivation, since no other agency can do so. History will bear out the fact that the leading personalities recorded on its pages were religiously motivated. Man is so constructed that unless he is tied up closely with his Maker, to receive on the receptive organs of his personality the stimuli which go out from His supreme and holy personality, he can not live up to the best that is in him, nor is it possible without personality of this high order to preserve the unity and harmony of the life of the world. This constant living in the divine presence and under the control of the divine personality is necessary to keep the dynamic forces of man's personality strong enough to glorify the commonplaces of life, and make every form of behavior what it ought to be, tested in the light of right and truth. God thus becomes the supreme controller of conduct, and religious men through religious education become God-controlled beings through whom He controls other men to do His will. Thus human personality becomes the bridgework over which human character proceeds on its road to highest achievement. Thinking in this direction Bishop Henderson says, "Religion is neither belief nor action but rather that *dominant note* of the spirit that determines belief and controls action." It is the leaven that is to leaven the whole lump of life. "Religion," says Pratt (1), "is the serious social attitude of individuals or a community toward the

power or powers which they conceive of having ultimate control over their interests and destinies." Another writes, "Religion is a felt practical relationship with what is believed in as a superhuman being or beings." (2) It is conceptions like these that have given rise to the conviction in more recent times that "religion is the whole of life."

It becomes clear therefore that the specific task of our discussion is to take the public school curriculum material and show how, by selecting certain portions of it that lend themselves to the purpose, and by putting back of them the religious motives implied therein, religious education may help to enlarge and enrich the entire process of education, general and religious. "The task of religious education is to motivate conduct in terms of a religious ideal of life. The facts and experiences of life must be interfused with religious meaning. In a democracy the common facts, attitudes and ideals given as a basis of common action must be surcharged with religious interpretation. Spiritual significance and God consciousness must attach to the entire content of the secular curriculum. Unless we take the curriculum of the Church school and shoot it full of religious meaning, the Church cannot guarantee that the conduct of its citizens of the future will be religiously motivated." (3)

Unique Elements in the Method of Religious Education.

While as to aim, religious education may be clearly differentiated from that of general education, as to method great similarity exists between them. Perhaps the most distinguishing feature in method as applied to religious education is the choice of stimuli essential to the control of worship conduct. A second distinguishing feature is the dependence upon the dynamic of personality, to a much greater degree than is done in general education. Another distinction in method, lies in the nature of the chief source—book of information, and the unique attitude of the teacher toward it. Apart from these differences, the method of religious education probably differs no more from general education than the various branches of the latter differ from one another.

Religious education shares with general education the defect—but only to a still greater degree—of the hit or miss, trial and error

(1) The Religious Consciousness, page 2.
(2) An Introduction to the Psychology of Religion, page 4, Thouless.
(3) A National System of Education, page 30, Athearn.

method in teaching. This is to be expected since only recently the test of scientific analysis has been seriously applied in the field of general education. Through research work in many directions, by means of scientific experimentation, the preparation and use of intelligence tests and measurements, diagnostic teaching, and more efficient administration, great strides have been made in general education. But just as arithmetic for example, is being analyzed into the specific operations involved in addition, substraction, multiplication and division; and just as the corresponding mental abilities necessary to their solution are being discovered, and the results are used in measuring the progress made by the pupil, and in correcting his deficiencies; and just as this method is gradually being applied to all the leading public school branches, so a similar procedure is being felt increasingly necessary in the field of religious education. Indeed rapid strides have already been made in this direction.

Our statement as to the distinctive nature of religious education would be incomplete without a brief discussion of its relation to evangelism. The traditional habit of arraying education and evangelism against one another as methods in the development of the religious life, as though they were inimical to one another, has dulled our vision as to the real significance of both. In the organic material world everywhere, we recognize the two forces symbolized by these concepts as co-existent and operative side by side. Every one who has ever been instrumental in growing anything, realizes that there are certain conditions which a man must meet before he can think of a crop. There must be the sowing, the planting, and the cultivating; otherwise there can be no harvest. Equally as true is it, that when all these things have been carefully and painstakingly done, every one realizes that he is dependent upon many forces over which he has no control. Man cannot make the plant grow. He is absolutely dependent upon the mysterious forces in nature which are always at hand, but which he can only help or thwart but not call into being. The elements in the soil, the light, warmth, moisture, and other forces are working together according to inexorable law.

"Back of the loaf is the snowy flour
And back of the flour the mill;
And back of the mill is the wheat and the shower,
And the sun, and the Father's will."

All a man can do in the growing process is to put the grower into an environment conducive to growth, so that God may do His perfect work through nature. All Christian men accept this as self evident. Yet when it comes to the field of the human spirit, the highest levels of life, men would break up the partnership, shirk their co-operative privilege and responsibility, and expect divine Providence to work alone. But He will not, He cannot if man is to remain man. Man is more than wheat, which is unconsciously molded in the womb of mother earth. He is a living soul, an intelligent being. Not one, not two, but three parties are in the partnership in his unfolding. All the conditions are at hand, the spiritual atmosphere and all that the grower needs. God is ready to work as soon as the grower is placed in the growing environment. The sower is the teacher. Legion is his name, teachers, parents, friends, myriads of stimuli, material and spiritual. These put the grower into an environment where he will grow for better or worse. Religious education is the process whereby from the earliest dawn of childhood, the individual is placed into surroundings conducive to the development of character. It is the heroic attempt to overcome the evil influences in his environment, and to bring to bear those that are uplifting and ennobling. But this requires a long careful process of sowing and nurturing of the grower. It means continued response and co-operation on the part of the grower. All the while, God the Master-Gardener is shedding His mysterious influences about the grower as he grows in knowledge and fear of God and in Godlike living.

Evangelism as conceived until quite recently, meant the producing at stated times of a religious hothouse situation into which chiefly adults who were out of accord with God were brought, and under the influence of an artificial spiritual atmosphere, usually surcharged with the fear of hell, that served as a strong stimulus, a spiritual shock to the emotions, men were thought to be snatched as it were, "as a brand from the burning" by a mysterious Providence. The folly of this procedure had to give way as soon as the searchlight of a sound psychology backed up by statistical evidence as to the results was thrown upon it.

Walter Albion Squires has gathered figures to the effect that in a typical small church 83% of the church membership is gained

through the Sunday School; 17% from all other sources. He also claims that "the most enduring additions to the church are gained through educational activity. It has been demonstrated that of the converts into the fellowship of believers through the customary revival methods, *eighty-seven per cent fall away in five years.* Of converts brought into the church through the Sunday School and the pastor's communicant class, *forty per cent* fall away in five years. In the one case, thirteen out of a hundred converts are to be found in the church after five years; in the other case, sixty out of every hundred are still found faithful after a like period of time. In the matter of securing an enduring attachment to Christian faith, the *educational method is more than four times as efficient as the revivalistic method."**

It is for reasons like these that the newer conception of evangelism links it with education and pushes back into early childhood the mysterious workings of God on the spirit of the child, stresses the spiritual emphasis of education as well as the education of the spirit. It introduces the element of a strong but sound emotional appeal, upon the wings of which alone religion can mount to its lofty home.

As soon as this co-operation of the divine and human agency, as being essential to religious education, was admitted, men set themselves seriously and with greater joy and reverence to their share of the task. Thus today we have also carried religious education into the scientific laboratory. Along side of our researches in vocational or job psychology, we have placed the psychology of the Christian job—we say it with great reverence—because it promises so much for religion. In vocational psychology, we are told frequently, "this particular job has not yet been analyzed," so that, until it has, we must proceed in the adjustment of the individual to his job upon a more or less uncertain guess. In spite of all our Christian philosophizing and theologizing we have not as yet truly answered the question, What is Christianity? We have had Christian ethics and studies on the "The Essence of Christianity" and "The Psychology of Jesus." But most of these studies have moved largely in the realm of speculative thought. We have yet to formulate the Christian virtues from the standpoint of educational usefulness. We are

* The Week Day Church School, pages 21, 22. The italics are inserted by the author.

just passing out of the period when theology was almost considered identical with religion, to a conception which emphasizes the fact that religion is creed in action. This newer point of view is in harmony as is evident from our discussion wth the concept of religious education as the control of conduct.

Philosophy, theology and ethics will help in the analysis so that we will come finally to a definite concrete statement as to the essential ideals and goals that go to make up the Christian vocation; its creed and deed. In the list of "Standards for Judging the Material and Method of Religious Instruction," recently adopted by the Educational Committee of the International Sunday School Council of Religious Education, Dr. A. Duncan Yocum who formulated these standards, included the following:

> 6. A study of key-beliefs and virtues and of their relationship to each other and to those contributory to them, should be one of the earliest pieces of work performed by Section III of the Committee on Education.

This study involves as its first step a *preliminary assembling* of *all* Christian virtues and *common* Christian beliefs, and their tentative classification and interrelationship as key, essential and contributory. In this purely preliminary study, the chief aim is *inclusiveness.* No Christian belief and no Christian virtue must be excluded from consideration, in all of its relationships to others. In order to determine the *limits* for inclusiveness, it will be necessary to decide whether in addition to the virtues and moralities in the Bible and taken for granted as an *accepted purpose* of religious instruction by church authorities, study shall also be made of moralities for which there is *social demand or need,* as voiced by particular social groups; and of *moralities* pointed out by *scientific determination,* as necessary for particular environments, periods of development, or types of individuals. It is to gain the judgment of the Section on this question of *inclusiveness* that Standards 7, 8 and 9 have been formulated.

> 7. The preliminary study of the Christian beliefs and virtues should include scientific effort to learn the consensus of every important social group as to the Christian virtues and the moralities which are most useful to it, both as possessed by it and as possessed by individuals and groups with which it is in social contact; and as to virtues or moralities it regards as no longer useful or practicable, and "new" moralities which it believes should be added to the "old."

By "social groups" is meant nations, races, men and women as classes distinct from each other, industrial groups, political groups—including so-called "radicals"—literary and ethical cults, etc. It does not follow that the Church should *accept* the moral ideals of particular groups, but it is essential that it should know *what they are.* It would be tragic if in a period of

social reconstruction religious education should fail to take into account, either *for utilization or counteraction,* national characteristics, such as an enlarging conception of the common welfare or a growing dependence upon material things; the qualities which are obviously more helpful than others to farmers or to clerks, or which stand out with bitter emphasis in group controversies; and the moralities which "realistic" writers and radical thinkers condemn as unsuited to an increasingly complex society, or which they would set up as the ideal of a "new" civilization.

Such inquiries would be carried on (1) by simple and definite questionnaires addressed to group leaders, or to novelists, social workers and experts in the social sciences, who have studied various groups; and (2) by such studies as Dr. W. Charters has so successfully made by having representatives of the rank and file of certain groups, specify "ideals" which they regard as most useful to them.

Since different individuals will *differently interpret* each belief or virtue submitted for their appraisal, this assembling of virtues from the standpoint of social demand and need will be more effectively carried on *after* each virtue has been analyzed, like *love* into definite forms of control and control elements. A radical, for example, might scoff at the idea of Christian love in general, but accept as an important educational objective love of all good characteristics in each foreign-born American group.

8. In this assembling of Christian beliefs and virtues from the standpoint of social demand and need, special effort should be made to include *all qualities essential to democracy*; with a view to the *emphasis* in religious instruction of key-virtues through which they can be developed; and of all essential democracies which in themselves are essential virtues.

Democracy in its more fundamental aspects has directly sprung from Christianity, and must look to Christianity for a large part of teaching necessary to make completer democracy the solution of social problems and a dominating force in individual conduct. Cannot and should not the Church make the American people more conscious of the Christian origin of many of the following democracy essentials formulated by the Committee on Democracy of the National Council of Education? And cannot and should not the Church see that every Christian makes each of these democracy essentials controlling in his individual and social conduct: The surrender of every personal liberty which conflicts with the common welfare; the realization that majority rule is democratic only as it is exercised for a *gradually broadening common welfare;* the development as a key-virtue of individual *strength* of character expressed in good citizenship, including independence, *force* of character, self-respect, self-control, justice, generosity, cheerfulness, pleasantness and self-sacrifice; a personal sense of *responsibility* and a habitual exercise of responsibility for the enforcement of all law, and for the voluntary individual performance or the common compulsion of the many democracy essentials *not required* by law; *equality* in the sense of

equal rights and opportunities as opposed to equal abilities and achievements, an equality which is a leveling up and not a leveling down, and the moral equality which comes through highest effort.

Co-operation between Church and the public school system is essential to each. The Church must demand of the public school, as the State for its own sake must demand it, such teaching of morality as will result in conduct control; and the emphasis of all academic material which when related by the Church to religious belief will make beliefs more intelligent. The State must demand of the Church the teaching of religious faith and practice fundamental for civilization and democracy, but which the *churches* deny to the State; the strengthening of morality through the *religious* control of conduct, and, as the most specific form of each, THE EMPHASIS OF EVERY ELEMENT IN RELIGION WHICH SPECIFICALLY FURTHERS THE ESSENTIALS OF DEMOCRACY.

9. The preliminary collecting of virtues and beliefs should include all those which *scientific research and experimentation* have shown to be necessary to the *completeness, limitation, counteraction or counterbalancing* of beliefs, virtues or faults characteristic of particular *types* of individuals, *social groups or environments,* or all individuals in *particular periods of development.*

Although just what constitutes a particular type of individual, and the sum-total of characteristics peculiar to a given type or to a particular period of development, have not as yet been scientifically determined, many distinguished characteristics are well known. It is therefore necessary for the virtues not only to be classified as key, essential and contributory for each type, group or period; but for key, essential and contributory virtues so classified to include for each type, group and period:

(a) *Complementary* beliefs and virtues which naturally go together and complete each other. For example, *justice,* as giving others all that is their due, should be supplemented by *generosity,* which gives them *more* than their due, and by *mercy,* which gives them less punishment than they deserve, or *self-sacrifice* may be bitter, if it fails to finds its complement in *love.*

(b) *Limiting* beliefs or virtues which, though themselves also complementary, serve as a *check* upon each other or upon some other virtue, and so prevent virtues from being carried to a useless or harmful extreme. For example, both *love* and *self-sacrifice* find their limits in *independence* and *self-respect.*

(c) *Counteracting* virtues and beliefs, or those which need special emphasis with a particular individual, type or group, or in a particular period of development, *in order to overcome characteristic faults.*

(d) *Counterbalancng* virtues or beliefs, or those which in the absence of other contributory virtues under a key or essential virtue, *counterbalance the lack* and may in their own sum-total be adequate to the development of the key or essential virtue itself. For example, while *generosity, cheerfulness* and *pleasantness* may be *lacking* under the *key* virtue *strength of character,*

independence, self-respect, and *justice,* or even *force* of character in itself, may be present in sufficient degree, to make character *strong.* Or while under the *essential* virtue *force* of character, physical *bravery* and *fortitude* may be *lacking, perseverance* and *endurance* may be so strong as to *counterbalance* the lack. Or, on the side of belief, a man who lacks all *faith* in himself and in *others* may largely counterbalance this weakness through an abiding faith in *God.*

It will also be of interest to our readers to insert here No. 1, 2, 3, 4 and 5 of the standards:

1. The fundamental objective of religious instruction is the *complete control of individual and social conduct by the example and teachings of Jesus; as opposed to a mere acquisition of facts about* religion, *which leaves conduct unchanged;* or to so insufficient a selection and use of facts *that the resulting modification of conduct is weak and partial.*
2. This conduct control is brought about, first, through selected Biblical *and other knowledge* which, *at every stage of development, is made* to definitely suggest Christian *belief* and surely or probably results in making it *intelligent.*
3. Second, through *any* knowledge or experience or personal behavior, especially Biblical knowledge, which definitely suggests the control of conduct by the *Christian virtues* and surely or probably results in it.

This standard assumes that the only aim of religious education, in addition to *intelligent Christian beliefs,* is the *complete control* of conduct (See standard 1) through the *Christian virtues. It includes* in conduct control a Thorndikian emphasis of instruction through *immediate personal behavior,* but puts *first* Biblical and all other knowledge obtained *through the experience of others* which is *suggestive* of virtuous personal conduct and which can be personally *understood.* That is, in place of solely depending upon the action of pupils in the presence of immediate situations demanding moral or religious action, it also approaches conduct through knowledge which suggests right conduct and *anticipates* situations. In place of directing *all* instruction to the effort to utilize or create situations through which the behavior of pupils can be studied and modified, it assumes even superior weight for behavior in the sense of "words of the mouth" both spoken and unspoken and of the recollections, feelings and imaginings, which as "meditations of the heart," are both conduct in themselves and means to anticipating situations. Later on it will be seen that immediate personal experience is economically *husbanded* for those control elements under particular virtues, which cannot be made controlling *without* it.

4. It is assumed that at different stages of instruction or with particular social groups, *either* intelligent belief or control of conduct by the Christian virtues, may receive the greater emphasis. In general, however, intelligent Christian belief and control of conduct by the Chris-

tian virtues should be developed at the *same time* and in *useful relationship* to each other.

As *Christian belief* is itself a Christian virtue and closely related to all the others, it should be developed in relation to them. This will become more apparent after some virtue has been fully analyzed into the *whole* sum-total of control forms and elements which must be taught in order to make it *completely* controlling.

5. Control for *all* Christian beliefs and virtues is made certain or probable only through the fact that there are certain *essential* or *key-beliefs* and *key-virtues,* under which others can be grouped, as *essential* or *contributory* to them; and, in return, as made probable of development *through* them.

It is unsafe to assume that any individual who is "converted" or who has the love of God in his heart will be Christian in all of his conduct. But if in addition to the will to serve God, he is certainly controlled in his conduct by a limited number of key or essential virtues all of which are more or less dependent upon each other, many *contributory* or subordinate virtues are made highly probable. An *essential* belief or virtue is one having a high frequency of *recurrence* or *range* of application. For example, strength of *character* and *love* are *key-virtues. Essential* virtues or beliefs may not only be essential in *themselves,* but *essential to the development of some other* essential or key-virtue, or *in themselves* may be a *key-virtue.* Self-control, for example, is essential in itself on account of the *range and recurrence* of its usefulness. It is also an *essential* to the *key-virtue, strength of character;* and is *itself* a *key-virtue* for both *obedience* and *control of the tongue.* Complete analysis of the Christian virtues promises to show such an extent of subordination and inter-dependence, that even in the little time available for preaching and church school teaching the certain control of the key-virtues which rank as essential, exercised through even but a part of their control elements will make probable the control of all subordinate or contributory virtues.

With these beliefs and virtues determined and agreed upon as objectives of our educational task, religious education will take a new departure. These Christian beliefs and virtues concretely stated, will constitute our analysis of Christianity as a life job, and with these virtues as our standard of measurement, we will test out whether an individual is really "making good on the job." Stated more specifically we need to study the individual not merely from the point of view of intellectual acquirements of Bible knowledge and acceptance of creed. We must also study him from the point of view of progress made in religious knowledge realized in conduct. This needs to be done by carefully prepared tests and measurements

so as to discover the pupil's defects and devise spiritual ways and means of overcoming these defects from grade to grade in his unfolding life. Thus the job and the individual which God has created for one another, will be united to the glory of God through the noble living of his creature.

In essence this was the test Jesus applied to Christianity. He declared, "by their fruits ye shall know them," and almost in the same breath he denounced the merely intellectual and emotional type of religion by saying, "not every one that sayeth unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." The gospels ring the changes on this standard, over and over again. In a very real sense, it may be reverently said, Jesus was the first teacher to apply tests and measurements to religious education.

If you say this is secularizing religion and forcing it into mechanical grooves, then we are reduced to the necessity of going on with our present unsatisfactory way, while we ignore the divine laws that hold in the spirit realm, and fly in the face of a wise Providence, who is showing better ways through recent developments in the field of general education.

CHAPTER IV.

Useful Religious Education.

This chapter heading implies that not all religious education is useful. Some of it in the past has been positively harmful and some has been unrelated to child life, hence unproductive. The story of the struggle between theology and science warrants the assertion that much religious education in the past was harmful. In their zeal for the truth the leaders in the field of religion have often hindered its progress and caused untold suffering to honest seekers after the truth. The burning of Servetus as a heretic with the sanction of no less an intellectual and spiritual giant than John Calvin, is a classic instance. The science of medicine had to run the gauntlet of the most severe political and ecclesiastic persecution in its fight to beat down dense ignorance and baneful superstition. Witchcraft, which was the name indiscriminately attached to the work of pioneers in medicine and science in general as well as to the traffickers in the black arts, caused more anguish, sorrow and death than the devastating wars of those benighted times. Because they were considered heretics pioneers in the science of medicine and other sciences, had to wade through floods of tears, and suffer untold agony. They passed away their miserable lives in prisons, and had to face death on the gibbet, at the stake and by the sword.

The story of denominational bigotry and its promotion through education, is one of the chapters from which serious minded Christian people turn away today in disgust. Quotations like the following, taken from a Church hymnal of other days, are now happily confined to the archives of the Church, and only brought forth to tickle the funny bone at special public Church occasions or to serve in adding spice to after dinner speeches:

"I'd rather be a Baptist,
And wear a shining face,
Than be a dirty Methodist,
And fall away from grace.

"I'd rather be a Methodist,
And talk about free grace,
Than be a hard-shell Calvinist,
And damn near half the race."

This certainly was not useful education, unless we are willing to call such narrow denominationalism, that bred hate and called forth every other anti-Christian feeling, useful education.

A careful examination of the denominational catechisms which came down from the days preceding modern child study, will show that they are adult in viewpoint, and that only with the greatest amount of intellectual juggling can they be made to serve a useful purpose in the education of the young, in behalf of whose training they are today primarily used. This is true not only of those catechisms which were originally intended to guide adults in their religious thinking at the time when Protestantism arose, and had to be put into doctrinal form to safeguard its constituency. The catechism then served a most useful, indeed an indispensable purpose. But the irrelevancy of utilizing these adult credal statements for the instruction of youth is evident on the face of it.

The same criticism applies to the so called "child's catechism." The adult point of view characterizes these also. The only difference being that a smaller dose of the same medicine is administered. Third grade children have not the mental qualifications necessary to solve problems in algebra. Nor do we remove the difficulty by expecting them to do only one problem while older pupils do ten. Besides most catechisms of earlier days were clothed in abstract theological thought forms and language. The child and early youth have little or no interest in abstract theological statements, indeed they do not have the necessary mental development to master these abstractions. We can readily see where such educational materials lead, as far as their usefulness is concerned. At best such usefulness must be reduced to the lowest possible terms, and will depend upon the skill of the instructor in adjusting them to the child's reach of thought and spiritual need. The catechetical method, as such, in which memorizing plays so large a part, is not under discussion here. It is rather the content of the course and its mode of expression to which exception is taken. Nor is our criticism directed against doctrinal statements as such, since we consider these essential aims

and objectives in religious education. Our contention is for a statement of such doctrines within the comprehension of the growing child.

The same criticism can be brought against much of the more modern religious educational material in use today. When, for instance, the International Uniform Sunday School lessons, which still have the largest circulation numerically, among lesson helps, submit as a theme for First Grade children and adults alike, "The Sin of David and Bathsheba," as was done not so long ago, not only has a great pedagogical blunder been committed, but a moral transgression against childhood has happened. When to the same child and adult is presented a chapter from the philosophical statement on the Christian faith found in Romans, we have not gotten so far away from the educational error committed by the advocates of adult catechism for use among children. The usefulness of such education as far as children are concerned can not be defended. Granting there is some educational value attached to such a procedure—a value however that is minimal—is it not next to a crime to follow such a course, when by other methods it is possible to secure infinitely richer results? We may shift the responsibility upon the rank and file of Sunday school workers and say expediency makes it necessary to continue such courses of study. This may be true at present, but eventually by a campaign of enlightenment the present teaching force in the local Church must be made to see the folly of all this, and be helped to make a wiser choice.

This process of enlightenment has been going on, and through the Graded Lesson Series a sounder psychology at least is being pursued. And yet while in these lessons certain definite grade aims are set up, and more attention is given to educational objectives, a study of some of the leading denominational lesson courses will show that curriculum building still proceeds to too large a degree from the point of view of mastering certain bodies of Biblical material, rather than from a purpose of realizing in the life of the pupil certain great religious aims and objectives. In the choice of materials, certain outstanding Christian virtues are overlooked entirely, and the too infrequent appearance of other essential material makes fixation of habit growing out of such educational stimuli impossible. So that while we are on the right track in selecting, and preparing the

curricula* for religious education, we have not attained the measure of usefulness possible or necessary.

From the point of view of memory work much religious education of the past has been useless. If things stay put in the mind only at the cost of a great expenditure of time and energy, we properly conclude that what is thus impressed upon the memory must be of the greatest possible significance. Hence the insistence upon the irreducible minimum of the materials most valuable and necessary to be retained. Hence also the relative uselessness, for instance, of asking children to memorize the long list of the Kings of Israel and Judah or similar material. In comparison with this unwise educational practice, think of using that time in committing to memory say the Ten Commandments, The Twenty Third Psalm or the Beatitudes. The latter, they will use every day of their lives, the former may be never used, unless they become specialists in the study of the Old Testament.

The newer principles and methods of educational procedure implied in such terms as "felt need," "problem project," "immediate situation," "progressive school," must all be judged from the point of view of usefulness in education. It is yet too early to reach final conclusions since these efforts are still in the experimental stage. They all no doubt have much educational value. How much will depend upon the measure of genuine usefulness that results therefrom. No single one of these methods is a cure-all, although together they are making valuable contributions to educational progress.

To insure the maximum degree of usefulness in religious education, there is need of a careful analysis of what constitutes useful education. Dr. A. D. Yocum has given us such a thorough-going educational analysis; one that will bear the scientific test of inclusiveness. He discriminates sharply between *Education, Useful Education* and *Efficient Education*. As we have just seen in Chapter III whether knowledge is to result in education or not, depends on its becoming controlling in thought and conduct. The various forms of

* It is gratifying to note that the International Sunday School Lesson Committee has recently taken action looking toward the preparation of an entirely new lesson course, to be known as "A National System of Religious Education." Not only does this course imply a proper emphasis of aims and objectives, but also the correlation of the various types of Church school sessions, namely, those of the Sunday School, The Daily Vacation Bible School and Week Day Schools of Religion.

control through which this occurs were enumerated in the preceding chapter as follows: Impression Control, Vocabulary Control, Variation Control, Habit or System Control and Transfer Control. As we have just seen, it is possible for knowledge to result in education, through these forms of control, and yet not be useful.

The test of usefulness depends upon the goal striven after in securing education. Dr. Yocum therefore carries his analysis a step further by defining useful education, as that form of education which meets the following requirements:

Useful Education.

is either:

1. Specialized or common
2. Specific or general
3. Social or academic

By *specialized usefulness* in education is meant the inclusion of such materials in the course of study, as will leave the way open for future specialization in the particular field under consideration. For instance, while the regular course in the Church school need not contain theology technically so called, there must be included sufficient material of a theological nature, for exploration in this field. This will help to direct the attention of young men to the study of theology, to become ministers, missionaries, religious teachers, or young women to become deaconesses or to follow similar pursuits. For the purpose of leaving the door open for such future specialization in theology some information of a specialized character would be useful. An undue amount of it would cease to have a common value for all pupils and hence result in education that could not be considered useful.

Specific education resulting from a knowledge of the Hebrew, Greek and Latin languages, may be not only useful but essential to the clergyman for the proper interpretation of the Scriptures, but such information would cease to be useful, and become an unnecessary burden for the masses of people, to whom a general knowledge of the Scriptures would be sufficient to meet their religious needs.

The most important of these control elements from the point of view of our thesis, is *Social or Academic education* that is useful. In dealing with this type of education we think again of the specialist who has need of specific knowledge of this field. For him, a specific

kind of information is useful, indeed essential. Such information, however, would be useless to society in general. This highly specialized type of student is not to be despised because he frequently lacks the touch with the everyday world, since practically all of the comforts of our everyday life are due to certain fundamental secrets he has wrenched from mother earth or from the hidden powers of nature. But since we are dealing with the religious education of the everyday man our specific interest is to find out what education will be socially useful, or helpful to him.

Socially useful education may be further analyzed as follows:

Kinds of Social Usefulness.

1. Moral and Religious
2. Hygienic
3. Industrial (Economic)
4. Service (Social Service)
5. Political (Citizenship)
6. Leisure (Recreation, Social Intercourse)

These six kinds of usefulness comprise the full round of the daily experiences of every man, woman and child. They also comprise what is understood by the term the social emphasis of Christianity or the "Social Gospel." They presuppose a concept of religion that is co-terminous with life. Under these connotations therefore, must be assembled the big aims and objectives of religious education. Their realization must be secured through the five forms of control. These terms also suggest the curriculum material that must form the body of knowledge, through which these controls of conduct are to be secured.

Let us now analyze these six kinds of social usefulness further with the view of their respective place in the curriculum of religious education and their application to conduct.

Moral and Religious Social Usefulness.

It is not too much to say that our elementary schools are weakest at the point where they should be strongest, that is, at the point where motivation of conduct should be given greatest attention. Motivation for the attainment of personal ends and interests is relatively easy to secure, but such motivation is correspondingly injurious to social solidarity and well being. Unless counteracted by

a higher motivation it leads ultimately to supermanism, which breeds war and social destruction.

Heroic efforts are being made to secure a large measure of moral motivation through the public school. But, as we have already seen, even a hundred percent achievement in this respect will not succeed in safeguarding society. There is only one place where a man can be brought to complete self-surrender as far as his personal selfish ambitions are concerned, and that is when he stands in a conscious personal relationship to his Maker and allows this attitude to control his conduct. It is right at this point that our public school education needs to be supplemented by the teaching given in the Church school. If the Church school has any one great function to perform toward the public school, it is to point out the spiritual values, the religious dynamic latent in the public school teaching. "Morality is the fruit of which religion is the root." If public school teachers must be brought to see more and more the force of this fact, Church school teachers must come to see more fully that the conduct emphasis in education must supplement the mere fact-getting element. Religious education will be valuable to the extent that religious dynamic grows out of theological statement.

Unfortunately there is a large group of people who are content to let religious education rest at its starting point. They speak of "spirituality" as over against education; as if there could be such a distinction, as if the spirit in a man could be thought of apart from its unfolding through the stimulation of thought and expressional experience. They would limit this spiritual experience to the individual and imagine they can ignore his relationship to society about him. A religious concept, even so spiritual, makes hermits of men, and renders them socially imcompetent, useless and indeed destructive. A more lopsided and circumscribed conception of education can hardly be imagined. It is like getting up steam in the locomotive and then drawing the fire or letting the steam blow off. Such a concept of the meaning and purpose of religion needs to be combated by all the strength of every red blooded man. One period of the middle ages in history is sufficient for the race. Here we must prevent history from repeating itself. We may well take to heart

* Reconstruction of Philosophy.

Dewey's timely warning of "When saints are engaged in introspection burly sinners run the world."* A careful consideration of all the other elements that enter into our social experience, as set forth in these six forms of social usefulness is the cure for such narrow-mindedness.

Moral and Religious Usefulness Interpreted in Terms of the Five Forms of Control.

If, for instance, we should seek to develop the *attitude* of reverence for God and holy things, we must bring appropriate sense impressions to bear upon the individual in such a way, that this attitude is awakened within him. Through a proper selection and use of vocabulary we seek to strengthen in him this idea of reverence. By furnishing definite and varied associations we give him a many-sided and varied religious experience that will still more enrich the spirit of reverence. By repetitions and actual performance of acts of reverence this virtue becomes controlling in habit. By removing obstacles in the way of newly developing situations, the habit of reverential behavior in thought and deed in the house of God is likely to be *transferred* to other fields, such as reverence for other men's religion and respect for their opinions. In each of the six forms of social usefulness the degree of education that results, will depend upon the extent to which, and the manner in which, we apply these five forms of control in teaching.

Hygienic Social Usefulness.

Simon Stylites, chief among the Christian ascetics of the early Monastic period, represents the most extreme measure of folly to which men in their misunderstanding of Christianity have ever gone, in regard to their neglect and debasement of the human body. History records of him the disgusting fact, that after tying a rope about his body until mortification had set in and worms filled the putrid sores, when they fell from his body he thrust them back again, exclaiming, "Eat what God has given you." This "Saint"—and we must admire his heroism—in order not to touch this sinful earth lived thirty years on a pillar sixty feet high, having all of his bodily needs ministered to by admiring devotees.

The story of the anguish and suffering endured by the human race as a result of ignorance and superstition, is blood curdling.

The modern discoveries in the field of medicine, proper appreciation of the law of cause and effect, the significance of the germ theory; knowledge of the functions of the various bodily organs, the nervous, circulatory, digestive and respiratory systems, the relation of all these facts to bodily health, and the mastery over disease is a boon to mankind hardly appreciated by the most enlightened. No less significant is the establishment of the fact that a sound mind depends on a sound body, and that social normality depends largely upon sanitary and wholesome environment.

In religious circles there still remains a large measure of superstition that ascribes individual disease as well as epidemics to the Almighty, and seeks direct intervention without proper regard for material means as a remedy. In view of such conditions, added to the fact that even the open-minded find it difficult to keep informed as to the requirements that condition good bodily health for the individual, as well as the community, it behooves us to write hygiene into the curriculum of religious education in capital letters. Not that courses in religious education should include specific information regarding this field of knowledge, other than to hold up high ideals in reference to the human body and its sacredness. The Church school's task is rather to use the facts given in the public schools as illustrative material, and seek to put into them religious dynamic and motive power.

The Church school must buttress this activity of the public school with the divine command, "Be ye holy for I am holy," which means to be pure and set apart from that which is unclean. This injunction is written into the Book of Divine Revelation from cover to cover. From the ceremonial cleansings of the Old Testament, to Paul's suggestion that "cleanliness is next to godliness," this message rings down through Biblical literature. And no one has taught this great truth more clearly than Jesus when he says, "Blessed are the pure in heart for they shall see God." The whole question of the social sin, the divorce evil, unsanitary housing conditions, general public health, physical education, benevolent support of hospitals, medical schools and the like, hinge about the place we give hygiene in the curriculum. Thus in addition to having spiritually sound men and women, we must have human beings with sound bodies before society can be sound.

Hygienic Social Usefulness in Terms of Impression Control.

As valuable as it would be to discuss hygienic social usefulness from each of the five forms of control, space forbids it. Specific treatment of it in the light of one form of control with its sub-control elements will suffice to give us the wide outreach of the value lying in this educational method. Let us take Impression Control as our illustration. If, for instance, we should desire to educate the child to an appreciation of purity, opportunity must be provided to *sense* out the conviction that filth in any form is loathsome. This intangible something that we merely "feel in our bones," as it were, is the starting point of the cultivation of a pure life. *Realizations,* such as the following, must be cultivated: God is pure. He is perfect. Therefore, I ought to strive to be pure. The next step is to cultivate proper *attitudes* toward this Christian virtue, strong likes for purity and strong dislikes for impurity. Then, we must present educational stimuli strong enough and frequent enough so that the attitudes we call likes or dislikes will become *standards* of thought and action for us that eventually are established as fixed habits. By further and stronger stimulation these material standards eventually take on life and become *motive power* in controlling our lives for purity of action.

3. Industrial Social Usefulness.

By this term we mean all forms of labor, whether manual or intellectual, ranging from the small child busy with his primer to the professors in a university; from the most unskilled laborer, to the technical industrial expert. All these are either preparing to, or are actively engaged in the industry of producing something for the common social good. At no point in our social structure is there greater misunderstanding and friction than here. The chief objective therefore in education looking to social usefulness, is the effort to readjust industrial relations between capital and labor on the one hand, and labor and labor, and capital and capital on the other. Hate, too largely controls conduct in this field now. How to supplant this hate with mutual holy love, is one of the biggest problems religious education has to face. Yet, there are those who tell the preacher, when he touches upon such topics in the pulpit, "preach the gospel," and the Church school teacher when he faces his pupils,

"teach the gospel." To bring to bear upon the consciousness of such unwise leaders the fact that the Christian gospel is social, as well as individual, and to raise up a generation of men and women imbued with this conception, who will aim to make it controlling in their industrial behavior, is one of the most sacred dutes of the Church in our disturbed age. Civics, history and vocational education in the public schools, must aim to give the knowledge content necessary to bring about this readjustment. It is for the Church school to take this data as illustrative material, and place upon it a spiritual interpretation in order to give it greater motive power and religious dynamic.

Industrial Social Usefulness in the Light of Vocabulary Control.

The use of key words as stimuli in education has not been sufficiently appreciated. One word may stand out boldly to control the thinking and activities of a generation of thinkers. "Darwin," what a world of thought and actions the word suggests. Not only are words pregnant with suggestiveness, but without certain words we cannot express the categories of truth to which they belong. The words *realism* and *nominalism* must be a part of one's conscious working vocabulary or we are barred from an understanding of what was basic in the intellectual struggle of five or six centuries of Christian history. From the point of view of educational economy words play a most influential part. A slogan, a proverb, a key word will say what it might otherwise take many minutes or hours to impart to our pupils. Then there is dynamic, indeed dynamite, in words. "Calling names" will most certainly cause a quarrel when all else fails. Words likewise produce pleasurable emotions. This is true not only of phrases of commendation, but also of words themselves. Children enjoy the very sound of certain words, such as Mississippi, Constantinople, wiggle-waggle, etc. It is wise educational policy therefore to make much of vocabulary study not only for the sake of the pleasure it gives, or merely for enriching the vocabulary—these are secondary aims—but for the control of conduct that may result therefrom.

The following suggesters or control elements approximate a complete analysis of Vocabulary Control:

Vocabulary Control Elements.

1. *Words Readily Retainable.*
   a. Through conspicuous labeling of conspicuous and accessible experiences.
   b. Through conspicuous and impressive elements in their own form.
   c. Through making conspicuous their similarity to familiar words.
2. *General Terms.*
   Through memorizing, classifying and assembling.
3. *Locations.*
   Rich in words through locating and interrelating.
4. *Word Suggesters.*
   Through memorizing and practice in applying.

In the field of industrial education, for instance, the public school has as its task to discover words and combinations of words that will give knowledge of each particular industry, with the view of securing control of conduct through the development of the specific skills involved. Religious education on the other hand, has as its task the motivation of work, in terms of its moral and religious functioning. From among the list of Vocabulary Control Elements just given let us take *"Word suggesters"* to make our application here.

Suppose in a manual training school the teacher is giving an introductory talk on cabinet making. He is giving impressionistic material that is to serve as a back ground and as motivation in the course about to be entered upon. Such suggesters as the following carefully explained and committed to memory would tend to give the task in hand an enrichment and a motivation not otherwise obtainable, since they suggest problems that will face the pupil at every step, every day, not only in the class room work, but in his entire career, if he should choose cabinet making as a vocation. Hence the suggesters are to be committed to memory carefully and frequently repeated by the teacher and interpreted as the course proceeds.

Word Suggesters.

Sound wood
Smooth surface
Straight sawings
Square corners
Solid construction

Keywords—like these, in conspicuous form, as many as the memory span of all will readily hold, understood and drilled, will be bound unconsciously to effect in an unusual way the product turned out by the class. Eventually these words will become automatic. They will rise up in the mind as the determining element every time the individual puts his hand to a piece of work of this kind.

The religious motivation through the Church school of educational work like this done in the public school, will call for a different set of suggesters carefully explained, drilled into the memory, frequently repeated, centering about honesty, justice and similar virtues as aims and objectives.

Words like the following should be substituted by the Church school as a means of correlating the teaching of the two schools:

Word Suggesters.

Sound conscience
Smooth language (in the sense of being even-tempered or fluent)
Straight goods
Square deals
Solid work

As in the former case, in the public school class room, more efficient work is apt to result from the suggesters, so by proper religious motivation of this kind in the Church school, later on in life efficient workmanship and honest production in return for adequate compensation will be apt to result. The social usefulness of such an educational procedure, in a time of an industrial upheaval such as we are passing through today is apparent. If every one could be brought to be willing to deal honestly with his fellow man the industrial millennium would soon be here. This one illustration will suffice to show what might be expected from the other Vocabulary Control elements if put into use in teaching.

4. Social Service Usefulness.

We strike the broad field of human brotherhood when we come to the aid of those needing help of any kind. It is here too that the social gospel of Christianity touches full shoulders with humanity. This is not only an adult experience. In fact if the spirit of altruism is to become an adult experience at all it must be fostered in child-

hood and laid hold of in the adolescent period of life, which is richest in the spirit of altruism. Social service therefore must have a large place in the elementary and especially secondary schools. It is a major field of fruitfulness in the consideration of the Five Forms of Control of conduct.

On the part of many good Christian people there is objection to widening out the scope of Christian teaching to include its social aspects. Yet according to the teachings of Jesus, those placed on the right in the judgment day scene, are there because of some social service rendered the sick, the hungry, the imprisoned. It is impossible to "love thy neighbor" without giving some tangible evidence of it when he is in need. The finer elements of the human spirit are laid hold upon through the call of the needy, and a side of a man's being comes into action which otherwise would be impossible. Besides, the burden of the world's care is rolled from the shoulders of the weak by those better able to bear heavier loads.

Such education is useful not only in this negative way, as far as the needy are concerned, but there is also a positive end kept in view, in training for social service efficiency. Self-help makes dependence on others unnecessary, and raises the less fortunate individual to a condition of self-respect, which is essential to full selfhood. If Christian education has any function to perform it is such a duty as this. The whole drift of vocational education is in the direction of the social redemption of the individual, as well as society as a whole. The outreach of this educational aim includes the setting aside of race prejudice in the home land, as well as the social uplift and spiritual redemption of the races that constitute the world brotherhood. Missions is the big term used to express this new nationalism and internationalism. In a word it is applied Christianity in its broadest sense.

Social Service Usefulness in Terms of Variation Control.

Social service has relationships not only individually to life's unfortunates, it also has its sphere in the institutions of the home, the school, and the community, in industry and society in general—anywhere and everywhere that our help is needed. To attempt to control conduct in these directions opens up a large and varied field of opportunity and usefulness.

The Control Elements or Subsuggesters under Variation Control are as follows:

1. *Temporary Experiences Suggestive of Many Ideas.*
   a. With many things specifically relatable to them. (Through problem project.)
   b. Specifically relatable to many things. (Through suggestion, preparation and retainable presentation.)
2. *General Ideas.*
   Through practice in classifying and assembling.
3. *Permanent Locations.*
   Rich in association, through practice in locating and interrelating.
4. *Idea Suggesters.*
   Through memorizing and practice in applying.

By way of illustrating this form of control in terms of social service, let us use the subsuggesters under the control element: Temporary Experiences Suggestive of Many Ideas. The basic idea in Variation Control, is the effort to build up in the mind of the pupil as many-sided and varied an experience as possible. This must be done by making the form of teaching suggestive of as many things as possible. If for instance, we should desire to build up the general concept of social service we would proceed by a process that might be described as both centrifugal and centripital. We would aim to relate social service to as many things as possible, and to relate as many things as possible to it. By keeping these two big ideas before the mind of the pupil he would apply this measure to his entire thinking about social service and the concept would be apt to constantly grow richer and richer, whereas a mere definition of social service would be void of suggestions beyond the confines of the terms included in the definition. For instance, here are some of the ideas that readily associate themselves with social service.

Temporary Experiences Suggestive of Many Ideas.

a. *Things Specifically Relatable to it.* (Social Service.)

1. *Individual help:* the sick, poor, imprisoned, etc.

2. *Kinds of community uplift:* the city beautiful, sanitary housing, wholesome recreation, better transportation, improvement of water supply, lighting, etc., etc.

3. *The agencies helping:* individuals, charity organizations, schools, churches, libraries, playgrounds, summer recreational organizations.

4. *Kinds of help offered:* food, clothing, free rent, employment, nursing.

b. *Specifically Relatable to many things.*

Individuals, homes, industry, municipality, play, educational opportunity, physicians, clergymen, etc., etc.

The problem project method lends itself splendidly to the development of this many-sidedness of associations by taking advantage of the immediate situations that arise, as well as suggesting and preparing for such situations. But the use of the problem project, it must be remembered, is justified only to the degree that it is productive of many ideas, and such ideas as are controlling in a large and permanent way.

The weakness of the problem project otherwise so valuable as an educational method, lies in the fact that the immediate situations which it emphasizes, in the nature of the case, lack inclusiveness and tend to confine education to limits that are too narrow. That must be so because the situations are chiefly temporary and because they underestimate the value of other situations of history, literature, art, religious tradition and other fields of knowledge rich in experience of an enduring nature that ought to constitute the child's knowledge and be used in controlling its conduct. To remedy this defect and to assure many-sidedness, the control element that suggests ideas rich in *Permanent Locations* is suggested. This presupposes the use as educational material of everything the past has found to be of value, and upon which the present puts its stamp of approval as useful educational material.

Social service may be conceived of from two points of view: purely humanitarian and religious. The public schools can teach the science of social service, and motivate it from the humanitarian side. The educational contribution the Church school must make is to lift social service to a higher spiritual level, and put back of it the religious dynamic which prompts action of this kind on the ground of a divine sonship and a universal brotherhood of man. Thus divine and brotherly love, in addition to human need, enter into the motivation back of the enterprise. In the opinion of many people the Church is thus rendering a very useful, indeed an essential service to this humanitarian undertaking.

This many-sidedness of control in the realm of social usefulness will be greatly enhanced by the application of the further variation control elements: General Ideas, Permanent Locations and Idea Suggesters which can only be referred to here in passing.

5. Political Usefulness.

The fact that the national leaders of Europe cast the die that hurled the world into its recent bloody struggle, is a convincing commentary on the necessity of including in the school curriculum instruction that will be useful for the creation of a sound political leadership and citizenship. The unsavory reputation that attaches to the word politics, must in the future be wiped out by a process of education that will turn citizenship into a great privilege, to be used for the public good. Patriotic statesmen must be trained in the schools to set aside the sordid politician. The love of country must be made to supplant the love of gold, glory or power. At this point in education hinges the whole question of democracy, the individual's attitude toward it and service in it.

There must be provided equal opportunity for all, and a sense of respect for true human worth, regardless of whether it is found dwelling in the native or foreign born citizen; whatever the color of the skin, the grade of intellectual acquisition, or the size of the bank account. The two great fundamental principles underlying democracy,* are "1. The voluntary and cheerful sacrificing of everything that runs counter to the common good, and 2. Insistence on all rights and privileges that do not so run counter." These two principles provide fully for the legitimate rights of others, and individual rights as well, both of which are essential in a government of free men.

To make these great principles controlling in conduct, so that education may become politically useful, requires careful thought and painstaking care from earliest childhood. Certain specific attitudes must be built up through Impression Control. A rich vocabulary that will be controlling in conduct, must be acquired. A large variety of associations must be built up, so that a many-sided knowledge or experience will result; so many-sided and so appealing

* Prof. A. Duncan Yocum.

and impelling that knowledge and experience will have a better chance to become habits, and sound political thinking and living thus become almost second nature. How this may be done is implied in the suggesters contained in the following:

Habit or System Control Elements.

1. *Habits essential* to other controls.
2. *Habits specifically* useful in themselves.
   a. Words and definitions
   b. Propositions, rules and proverbs
   c. Literary masterpieces and quotations
   d. Processes and procedures
3. *Habits generally useful.*
   a. General ideas and suggesters
   b. The most generally useful stimuli to habits
   c. Principles and laws
   d. Courses, theories and hypotheses

As a result of information concerning the duties of citizenship, and through the actual doing of deeds growing out of the challenge of such controls, the child citizen is placed in an environment, from which the adult citizen may emerge, ready for the full round of duties implied in that term. An added stimulus is given if such teaching of the public school is followed up by the Church school, motivated and sensitized with the idea, that the divine Ruler expects the subjects of his kingdom to set the example of an ideal citizenship. If the Church school succeeds in making controlling this realization there will be at hand the highest probability that the ideal citizen will result—as far as the ideal is attainable in an imperfect form of society.

6. *Socially Useful Leisure.*

The greatest inroads are made on the well-being and happiness of society during the leisure hours of the day. The court docket shows its longest list of misdemeanors and crimes after the Saturday half holiday and Sunday rest period. It seems a safe conclusion, to say that we have not yet mastered, if indeed we have seriously faced the problem of rest and recreation from the educational point of view. Here belongs the study of the significance of play in the life of the child as this relates to, (a) its physical, (b) intellectual, (c)

moral and (d) religious well-being. Here belongs also the vexed question of amusement on the part of youth, and the opportunities of the home and Church as an educative force to aid in its solution. In addition civic problems like the playground, the law courts, industrial problems like child labor and hours of employment; moral questions such as arise from the control of dance halls, race tracks and other gambling places, all find their educational focus at this point. No single problem in education is frought with greater significance than the provision for, and use of leisure time, because of its effect on the body, mind and conduct. The question therefore as to what constitutes useful leisure, should be carefully studied and analyzed and an adequate method of procedure be included in the school program.

This kind of social usefulness lends itself admirably to illustrate the remaining form of control to be discussed, namely *Transfer Control.* This form of control is the most difficult to understand, and at the same time the most disputed. What is meant by Transfer Control? If for instance a habit has been fixed in a certain field, say neatness in written work at school, does it follow that neatness of person, or tidiness in keeping one's room in order will result? If that were the case, education would be an easy matter. This was largely the old disciplinary view of education. Discipline the mind, through studies like mathematics and the languages and the individual will be likely to follow any pursuit in life successfully. The old classic course was based on this premise. This, in spite of the fact that the student later on had to begin an entirely new line of training to become say an architect or civil engineer. Yet, there is an element of truth in the mental disciplinary theory. Such mental training certainly gave the individual an advantage in the formation of habits required by the new pursuit. It is this element of truth that is implied in Transfer Control. While habits may not be transferred, ideas may. By Transfer Control is meant, therefore, that educational process by which we seek to remove the difficulties that lie in the way of the transfer of a habit from one field of activity to another, For example, let us take social leisure: Because a boy is honest in financial matters, does not imply that this habit is going to assure honesty in his plays in a game of baseball, or in his preparation for the class room. Kind treatment of his employees

by an employer in his office, does not necessarily imply that this habit will be transferred to his home life. Some men are veritable Beaux Brummels in the office, and grouches at home. What Transfer Control aims to do, is to take a good habit already fixed in certain fields, and suggest ways by which difficulties in the way of its transfer to other fields may be removed. It aims to direct the thought of the pupil to the fact, that honesty, for instance, is a virtue calling for universal application in every field of activity, and every type of experience that falls into that field. The following suggesters constitute an analysis of

Transfer Control Elements.

1. *General favorable conditions* in other forms of control (outside the things to be transferred) to meet new situations.
   a. Interest (intrinsic as such) in many things, through their sensasational or emotional appeal.
   b. General many-sidedness of vocabulary associations and the *resulting* many-sidedness of *interest.*
   c. General system based on relative usefulness.
2. *Specific associations memorized* or assembled about the *thing* to be transferred.
   a. As general a *form* as is useful.
   b. A controlling *wish* to transfer it (general or specific).
   c. Its association with the most useful fields and types of application.
3. *Specific association memorized* or assembled about the most useful *fields* and *types* of application.
4. *Practice* in looking for new applications.

As applied to religious education, useful leisure divides the camps of religionists more than any other interests in which they are mutually concerned. Creed and cults are matters of opinion, upon which men are more ready to agree to differ, but the question of amusement, the sanctity of the sabbath, and the like, are questions of conduct, and concern personal integrity, hence they are hotly contested. In addition back of these considerations are divine injunctions variously interpreted, hence the quarrel enters the arena of conscience, where compromise is difficult, if not impossible. The question of what to do with leisure time becomes a religious problem of first importance, and resolves itself into which forms of social leisure are of value and which are a hindrance to religious development. It brings us to the very heart of religious education. How

can religious ideals be transferred so as to be made controlling in habit in so called secular fields of activity? Here we touch the core of what is meant by religious dynamic in education.

The importance of proper education in its relation to social intercourse, is apparent when we realize that it is here that the emotions are dominant. Here loves and hates are born, and humanity accordingly either treads heavily the hard "via dolorosa," or merrily glides over the joyous highway of life. Bitter class distinctions and race prejudices result from inadequate education, and social, national and international strifes follow. The cure is an education based on mutual respect and helpfulness. In its religious aspect, it means holding up the ideal of universal brotherhood, and exemplification of the divine love in human relationship. The Five Controls with their many-sided ramifying suggesters, offer an endless variety of stimuli, new in interest and appeal, from which if the work of teaching is well done there is presented the highest probability of knowledge passing over into conduct control which may truly be called useful education.

CHAPTER V.

Efficient Religious Education.

Education may be useful without being efficient. It may be useful to turn the boy loose in a class in manual training, with tools and lumber, and say to him, "Now go ahead." "Here is a drawing or a model, reproduce it!" Such unguided experimentation may be useful in a general way but it would not be efficient education judged from the point of view of either method, time or result. The teaching of passages from the Book of Hebrews to a young child may have a measure of usefulness in it, but it will not stand the test of efficiency, whether from the point of view of the child's mental development or choice of available material. Efficiency presupposes the best possible religious education, in terms of the control of conduct, for the particular individual to be educated. To secure such efficiency, education must measure up to the following:

Efficiency Tests.

I. Adaptation and Adjustment
II. Suggestive Definiteness
III. Selection
IV. Inclusiveness
V. Adequacy
VI. Economy

In the study of these efficiency tests, let us keep in mind that they must be treated in connection with the Five Forms of Retention and Control, out of which they grow as specific control elements, and by which the success or failure of the controls themselves must be judged.

I. Adaptation and Adjustment.

Adaptation of the environment to the pupil, as far as we can control it, is the first prerequisite for efficient education. Modern pschycology has demonstrated experimentally that human beings are endowed with certain native competencies or capabilities, varying in

different individuals. These competencies or capabilities have a developmental history. They unfold gradually under adequate stimulation. Lacking the native competency in a given direction, there can be no development in that direction. Lacking the stimulus suited to the stage of development reached, there is no advance in the unfolding of that competency, even if the competency exists. Unless this law of the mind is obeyed, education cannot proceed. This securing "the point of contact" can only take place through adaptation of aims, materials and methods to the period of life of the individual to be taught. Upon this principle rests the whole matter of grading, so much stressed in modern education; also the newer emphasis placed upon the recognition of individual differences as to interests and abilities.

In the field of religious education, the same principle of adaptation is being more and more recognized and applied. The aims in religious education differ all the way from seeking to teach the very young child the simplest ideas about God as a loving Heavenly Father, to giving the adult philosophical concepts about the Trinity. Materials of the most concrete kind, used for childen, are made to yield eventually to abstract ideas presented to the mature adult. Emphasis on the story-telling and object-lesson methods, give way gradually to the lecture, investigation and reproduction method. Such adaptation, of course, has its limits. If carried to extremes, it becomes mechanical and cuts off initiative, and would in itself defeat the very efficiency in education for which we are striving. At the same time the other extreme which some educators are overemphasizing, namely,—absolute free play for individual initiative, must be avoided. Somewhere between the two positions, the balance must be struck, and adaptation limited to the point essential to secure efficiency.

Adjustment of the learner to his educational environment is the counterpart of adaptation. The old stern disciplinary method of former days, when schools were described as "prison houses" and teachers as "jailers" has gradually passed. Pestalozzi turned the "prison house" into a home, and Frobel, the "jail yard" into a garden. But steadily the pendulum has swung to the opposite extreme, until, in many instances, the teacher has been supplanted by the pupil in the control of the course education shall take. Again

—somewhere in between—the truth must lie. The free-reign policy must eventually lead to educational anarchy and cause death to democracy which stands for the promotion of the common good, as over against unlimited individualism. To assure a democracy, a common body of knowledge must be mastered and a minimum of common conviction must be secured, whether the children are willing or not. Bolshevism, or limited group control, is a logical result of Tolstoyan educational methods. Such education cannot stand the test of efficiency. The need of the child and its immediate situation, appreciated and recognized, must be supplemented by a wholesome measure of direction and discipline on the part of the teacher. Both factors are essential. Adjustment, limited to the point of efficiency, is the path of wisdom. Just how much that is, must be determined by scientific experimentation. Until such results are obtained, the consensus of opinion must be followed. In the nature of the case, this problem is not so much to the fore in religious education, because of the tendency of the religionist to submit to legitimate authority, and because of the more conservative attitude of the supporters of the Church school. Religious landmarks are the hardest to remove.

II. Suggestive Definiteness as an Efficiency Test.

Suggestive Definiteness is perhaps the most important of all the principles contained in the system of education we are attempting to analyze in this discussion. It has a definite relationship to every control element included in the system. It is the scarlet thread that runs through the entire fabric, as will be seen from the following subsuggesters which actually grow out of it.

Forms of Retention—and their corresponding—	*Forms of Control*
I. Forgotten knowledge or experience.	I. Impression control.
II. Barely retained knowledge or experience.	II. Vocabulary control.
III. Many-sided knowledge or experience.	III. Variation control.
IV. Definite and certain knowledge or experience.	IV. Habit or system control.
V. General knowledge or experience.	V. Transfer control.

Suggestive Definiteness is the association with an idea or activity on which useful control depends. All education, religious or otherwise, begins with the presentation to consciousness of some stimulus in the environment. It may be a thing, a word, an idea, or a reasoning process. Two questions always arise. Will the perceptions growing out of this knowledge or experience be retained, and is this knowledge or experience so suggestively definite as to pass over into the control of conduct? Whether it is or not, decides whether education has resulted or not. The manner and extent to which it does so function, determines the character and degree of education. The form that an idea takes is the determining factor that enters into education. It is evident, therefore, that suggestive definiteness is the bridgework, that stretches between knowledge and experience retained, and action or the control of conduct as a result. Cut away this bridge-work, and thought cannot reach its destination in action. For instance, I may have some vague knowledge of the horrible suffering of the starving Armenian children, but unless that knowledge is definite enough, and presented with sufficient emotional appeal as to suggest and compel some definite action, such knowledge has not really resulted in educating me to the higher levels of conduct to which I might and should attain. It has not increased my religious capacity for sympathetic thinking and well-doing. It has not strengthened the virtue of brotherly love. The psychologist would say the motor response to the stimulus was inhibited, the motor nerve failed to function.

To show how closely *suggestive definiteness* is related to all the Five Forms of Retention and Control, let us take the field of Missions as our concrete illustration. The impressionistic material presented will be *forgotten,* but if it has been sufficiently suggestive and definite, a proper *attitude* to missions will have been formed in the pupil's mind. Among the *barely retained knowledge* or *experience,* some name like Livingstone, some place like Uganda, or some event like Carey's translation and publication of the Bible in the Indian tongue may contain a sufficiently strong *vocabulary control element* to suggest, and lead to a definite course of action. Out of the *many-sided and varied* missionary material if presented with sufficient *suggestive definiteness* the pupil will pick out certain big ideas, around which as *association suggesters,* there will cluster like iron filings

about a magnet, many and varied lesser ideas, that will still more arouse missionary interest and action. The Hay Stack meeting is such an association suggester from which radiates many diverging lines of thought and action relative to the history of modern missions. In the presentation of the account of Paul's first Missionary journey through *suggestive definiteness,* the places he touched, the great aims of the journey and significant results at each point, formulate themselves into an outline which when committed to memory gradually becomes definite and certain as a thought unit which is fixed in the mind as a definite *habit or system* of thought. Thus the way is prepared for the greatest probability of the functioning of these ideas, by way of the control of conduct in the interest of missions. Through suggestive definiteness furthermore certain missionary material fixed as a habit of thought becomes *general* or common. Thus every intelligent person knows in a general way what a missionary is, what is implied in missionary work, and that the giving of life and means is involved. Every time the word missions is mentioned these general concepts rise up in the mind and challenge action. But it is possible for an individual to have general knowledge and experience of missions and still not be controlled thereby as far as missionary conduct is concerned, because this knowledge is indefinite and poorly motivated. There must be added to his general Christian attitude, suggestively definite knowledge and experience that will remove the obstacles now standing in the way of that attitude and preventing its *transfer* to the field of missionary endeavor. He needs to have presented to him an analysis of the Christian attitude of life, as the love of God, and growing out of this love, the love of his fellowmen everywhere in the world and in whatever station in life found, also the desire to help him and ways of doing so. Through such definite suggestions there is created the highest probability that this love of God as it now finds expression in certain fields of experience, say his love for his family, his friends or an occasionally needy person, will be transferred to other fields of Christian endeavor such as missions, and not only that, but to all types in that field. So that a man who now may not be interested in foreign missions may be educated to be interested in it and vice versa. In other words transfer aims to make a given fundamental attitude once established, consistently control every type of conduct

that falls within any given field of behavior.

III. Selection as an Efficiency Test.

(The Control Elements Involved).

Unique or equivalent details
Impressionistic, optional and essential details
Relative usefulness:
    Many-sidedness
    Recurrence
    Frequency of emotional or sensational appeal.
Essentially useful details:
    High in relative usefulness or
    Indispensable through unique usefulness.
Common essentials:
    Essential to all individuals in common.
Selection demands:
    No essential aim or material be sacrificed for relatively less useful essential or non-essential, but that equivalent essentials may be substituted for each other.

The selection of the materials of education stands in a very close relationship to suggestive definiteness. Selection determines the material chosen, while *suggestive definiteness,* in addition, has to do with the form in which this selected material is presented in teaching. "*Selection demands* that no essential aim or material be sacrificed for less useful essential or non-essential, but that equivalent essentials may be substituted for each other." This educational efficiency test proceeds according to a sorting-out method—a picking out here and there of the big educational values in any given field of knowledge. These relate to both aim and material.

Since education is as broad as all that is knowable, on the one hand, and as extensive as the range of human activity, on the other, and since at best only a relatively small part of knowable things can be imparted to our pupils, and only a relatively few forms of activity can be presented with the hope of being retained, it is imperative that what we do present be the very best material that can be selected for the end in view, whether the material be found on the printed page of a book or in an original course of instruction prepared by the teacher.

Unique Details in a course of study are those that can be best contributed by that particular course. We might learn spelling from

a text book on history, but both subjects would suffer as a result. Manifestly spelling can be best taught by a course in spelling, and history by a course in history. Through the writings of the Church fathers, much of the Bible text has been reproduced. It would be possible to study the Bible in its chief essentials from these sources, but it would be a most uneconomic way, and from the point of view of adequate knowledge of the Bible, it would be choosing a poorer for a better method. Study of the Bible, as such, is the unique way of securing knowledge of what is in the Bible. The same thing applies to Bible commentaries. They have their place in getting at the meaning of the text, but the way to know the Bible is first read its pages, and then see what other writers have to say about it. After the big Bible study objectives have been fixed upon, the selection of unique details must be added, taken from out of the great mass of material available. If, for instance, I have chosen my big objective, loyalty to God, I may take the account of the life of Elijah and select out of it a fact like his challenge to the priests of Baal, or his reproach of Ahab in person. Compared with such outstanding facts that are unique, many other facts are relatively insignificant. Approaching the subject from another point of view, the Bible has unique details not found in any other book, such as the marvelous words and life of Christ, the Christian beliefs and virtues, etc. For these the Bible is the only source and the chief text book.

Equivalent Details. If a choice must be made between details included in a course of study, all of these must be carefully weighed wherever found and only those that have equivalent value be selected and substituted for each other. In the story of Elijah, referred to in the foregoing paragraph, the appearance before Ahab and the scene on Mt. Carmel are relatively equivalent, as far as the courage and faith required to meet the situation is concerned. They may, therefore properly be substituted for each other, if time requires it, or put side by side in leading up to the given form of conduct control sought. Where extra-Biblical sources contain material of religious value, equivalent in purpose to that found in the Bible, or illustrative of it, say a hymn, a beautiful story, etc., this new form of presentation, because it tends to arouse new interest, is warranted.

Impressionistic, Optional and Essential Details.

Impressionistic Details. This implies that teaching material

should also be selected with the understanding, that since all that is presented will not, and should not stick, what is presented should be wisely classified and motivated by the teacher. Some material is to serve simply as a background to create a definite impression or attitude toward a subject. Collateral readings, lectures and supplementary information by the teacher, is intended for that purpose. In studying the history of the pre-Abrahamic period in the Bible, for instance, the background of secular history against which the Biblical history is projected, is a sample of important impressionistic material that should be given the student without expecting that it be remembered. Very much of religious teaching is of this character. Teaching through the pulpit is intended almost entirely to produce such impressions as will result in specific religious attitudes, that will finally come to be controlling in daily conduct.

Optional Details. The next step in the selection of subject matter is the choice of material intended to be retained by the members of the class, with the expectation that individual differences in interest and capacity will lead to choice of this part of the material by one pupil and another part by another, each combination of material being different in each case, but all of it important enough to be retained, and each one retaining enough to form at least valuable partial concepts. So, for instance, the Ten Commandments might be taught with this aim in view. All explanatory details would be important, but from the retentive mass that would form the choice of each individual student, there would result an understanding of the underlying aims and purposes contained in any particular commandment studied.

Essential Details are those portions of the course which must be mastered by all, and fixed in memory in such a way as to give promise of the greatest probability of control of conduct. The multiplication table is a good illustration of such essential material, as far as arithmetic is concerned. Memorization of the Ten Commandments, as such, would constitute the irreducible essential minimum of a course on the Ten Commandments.

Relating these three determining elements in selecting material to one specific illustration, namely—the teaching of the Ten Commandments, we would say that *impressionistic* material relative thereto would consist of the historical background of the Mosaic

age, the wilderness experience, geography, peoples encountered, difficulties to be overcome, and especially, necessity of obedience to God. As *optional* material an array of details would be presented, centering about the moral and religious aspects of the commandments themselves, and as *essential* material, the memorization of the Ten Commandments, together with the central idea contained in each.

Relative Usefulness.

The factors that determine relative usefulness are:
Many-sidedness
Frequency of Recurrence
Emotional or Sensational Appeal.

Many-sidedness. The relative usefulness of educational material is frequently difficult to determine. The measuring rod suggested by the three factors mentioned above will serve as a helpful clue in making the best selection possible from among the large mass of material available in any given field. The more *many-sided* a bit of knowledge or experience, other things being equal, the greater is its claim to be included in the course of instruction. This is true because the more ideas that can be made to attach themselves to a concept, and the more varied the associations it can be made to call up, the more suggestive and enriching it will be for thought and conduct.

Frequency of Recurrence of an idea should have the right of way in selection, over more isolated ideas. Psychology has demonstrated the significance of the repetition of a perception, and it has been proved by general experience that practice makes perfect. Words, ideas and concepts frequently met with, are to be laid hold of first, and used until their frequent appearance has made them stick or until interest lags. The concept kindness, for instance, occurs much more frequently than generosity, both in conversation and in daily experience, therefore it should be given the preference in teaching.

Emotional or Sensational Appeal. Of two accounts of one and the same event, the one told in the form of cold, logical narrative, the other given a strong emotional setting, the latter will tend to be retained longer, and move the pupils to action more quickly and with

more enthusiasm than the former. The stories of the boy Joseph, Samuel, David, Daniel or Christ, receive their gripping power through their strong emotional appeal to the imagination. To concentrate thought on pain is to intensify it. A painful, pleasurable or other emotional experience associated with any event, tends to more readily recall that event. Interest is intensified and attention concentrated to the highest pitch, with the result that the nervous system undergoes a greater degree of modification and one more lasting. It is in this way that we account for those experiences in life that are ineradicably impressed on the mind! Some of them we love to cherish, others we loathe and would be glad to get rid of it if we could. The experiences that memory calls up from our earliest childhood are always those that were attended by a strong emotional setting. The rest have left us because they failed to make a sufficiently deep impression on the fibres of the nervous system. The hope that any bit of knowledge or experience may have of being retained in memory, and of passing over into conduct, therefore depends, other things being equal, on the measure of normal emotionalism it contains. This being so, this factor should be carefully weighed in selecting curriculum material and in teaching. Efficiency in selection, from the point of view of relative usefulness, requires therefore, that many-sided material be chosen in preference to one-sided or narrow material; frequently recurring material to infrequent, and emotional material to non-emotional.

Essentially Useful Details.

By such material is meant that which is:

High in relative usefulness.
Indispensable through unique usefulness.

In addition to the relatively useful details considered in the preceding paragraph, there are *essentially useful details* that require attention. These essentially useful details differ from the irreducible essential or minimum details as the various number combinations of the multiplication table differ from the principles underlying the table itself. Such essentially useful details also differ from relatively useful details in that they are raised above the level of choice and become compelling in the selection of material. As illustrations of *details high in relative usefulness* might be cited a broad outline

of the life of Christ or of the life of Saint Paul, an outline of one of the gospels, or any other book of the Bible. The irreducible minimum in relation to such relatively useful material, for instance in the life of Christ, would be a simpler outline, consisting of the outstanding events in his life; likewise of his teachings and sayings.

As illustrations of material *indispensable through unique usefulness,* we might cite familiarity with the leading Christian attitudes, such as reverence, loyalty, faith, goodwill, gratitude and the active virtues as participation in worship, definite Christian service in promoting the Kingdom of God, obedience to God in all the relations of life, brotherly love exercised consistently and applied in as wide a field as possible, and Christian stewardship practiced as an expression of thankfulness to God for His bounteous gifts, both material and spiritual.

Common Essentials.

Another group of details of supreme importance in the selection of materials for teaching is that body of information that ought to be shared by all of the group we are trying to educate. In public education, such a group of common details essential for all, are the outstanding ideas that center about democracy. The giving-up of all rights and privileges that are against the good of all, and the assertion of all rights and privileges that are not against the common good. From earliest childhood these ideas can and must be imparted to all. The very life of democracy depends on familiarity with this common knowledge and upon sharing these common convictions and acting according to them; for unless there is common agreement on some essentials by all citizens, democracy is impossible.

In the field of religion, as varying as the details of the different Christian denominations may be, Roman Catholics and Protestants alike agree upon certain outstanding opinions that are essential to the general concept "Christian." "One faith"—"one Lord"—"one baptism"—are among the common essentials every Christian must have to entitle him to continue within the fold of Christ.

IV. Inclusiveness as an Efficiency Test in Education.

After the main sorting of material has taken place through the process of selection, the educator again combs over the educational

material relative to his branch of knowledge, to see whether he has overlooked anything. In doing so, he applies the test of inclusiveness.

Inclusiveness Suggesters.

1. Complements and Alternatives.

- **Complements**
  - Causes and effects
  - Conditions and results
  - Antecedents and consequences
  - Stimuli and habits
- **Alternatives**
  - Substitutes
    - a. Synonyms
    - b. The practice of thinking of opposite sides or alternative actions for ordinary situations or emergencies
    - c. Selection from among equivalent aims or material
  - or Opposites
    - a. Words of opposite or contrasted meaning
    - b. Each pair of the six kinds of educational usefulness

2. Parts and Particulars.

- Parts
  - More suggestive sub-divisions of a whole
- Particulars
  - More suggestive sub-divisions under a general term or idea

It can be seen that when we focus the searchlight of these inclusiveness suggesters or controls upon the material of religious education, we find many a corner that the test of selection has failed to reveal. The field to select from is endless in its variety. The use of material that is uninteresting, except as this applies to the irreducible minimum to be memorized, is inexcusable in view of such a treasure-house of thrillingly-alive subject matter available. It would take us too far afield to make the application as to the meaning of each control element under inclusiveness in relation to religious education, nor is this necessary since these suggesters are in the main self-explanatory. One or two concrete illustrations, chosen from among the whole list, will suffice to illustrate what is meant by the remainder.

Complements.

Causes and effects are written on every page of the Bible and religious history. The very first sentence in the Bible—"In the beginning God"—calls attention to the great first cause—a living, perfect personality. Immediately, in the second sentence, follows the effect—"Created the heavens and the earth"—and so it runs along, page after page and generation after generation, not only in Biblical history but throughout all history ever since. What a wealth of material springs up into the mind as this one suggester or control element is applied to religious education. The same is true of each of the other inclusiveness suggesters under "Complements."

Alternatives.

These are again divided into the further subsuggesters or control elements: *Substitutes or Opposites;* and each of these into further subsuggesters, such as Synonyms, etc. *Synonyms* (to use but one of the *Substitute Alternatives*) suggest a word-study that will not only provide a basis of interest in teaching, but result in an enrichment of information and control that will surprise him who has not attempted such a method. A study of the 119 Psalm, for instance, furnishes an interesting illustration of substitute alternatives. The essential idea there is the divine word of truth. In the 150 verses of this Psalm the author rings the changes on this concept, adding new word after word. By putting new associations into the concept he is ever renewing the interest, until finally, the total impression secured makes retention of the knowledge furnished definite and certain, and gives the highest probable assurance of the control of conduct.

Opposite Alternatives.

The poetic literature of the Old Testament is exceedingly rich in such material. Contrary to our occidental conception of poetry as consisting of lofty thought expressed in the form of rhythm, and the balancing of sound through rhyme, the Hebrew poets emphasized the rhythmic balancing of thought, to the neglect of rhyme. He was interested more in thought controls than sound controls, at least so far as these apply to the ending of stanzas. The first Psalm begins:

"Blessed is the man that *walketh* (1) not in the COUNSEL (2) of the WICKED (3)

Nor *standeth* (1) in the WAY (2) of SINNERS (3)."

And so the Psalmist goes on contrasting these three ideas, developing meanwhile a striking progression of thought and action that makes the Psalm still live and grip one by its controlling influence. This is a rather typical case. Think now of the suggestiveness hidden away from the average eye in these thousands of opposite alternatives found in the Old Testament, of their value as teaching material, and moral and religious motivation of the daily life of the people.

Thus each specific control element in this analysis of Inclusiveness in education contributes additional suggestions that will enrich the body of material to select from, and incidentally give clues as to methods of instruction that will command interest and assure co-operation on the part of the pupil.

V. Adequacy as an Efficiency Test.

While the efficiency tests we have considered so far, in the main dealt with the big educational aims and objectives underlying the choice of material to be included in instruction, the *Adequacy* test in addition raises the question: Is the method of presentation adequate to secure the desired results?

Adequacy requires that we meet the following:

Factors in the Adequacy Efficiency Test.

1. **Inclusiveness.**
2. **Certainty or highest probability of retention and control.**
3. **Greatest useful degree or extent of control.**

Inclusiveness, in this sense, needs no further discussion in the light of what was said in the preceding section of this chapter. We need only to remember that in addition to inclusiveness of subject matter, the method used in teaching must be inclusively adequate. To confine oneself solely to the problem project, or any other single method of teaching, for instance, would be a transgression against the principle of inclusive adequacy.

Certainty of Highest Probability of Retention and Control.

Every word uttered, every formula presented, every bit of educational paraphernalia used must first be subjected, as far as this is possible to this test. In doing so, it is necessary to weigh carefully

the factors in method. The highway of thought that is opened up by touching off that concept is endless in its expanse and inexhaustible in the richness of the landscape it reveals. How best to take this particular individual or group of individuals, and allow their immediate environment to play upon them in a way that will extract the greatest amount of good out of it educationally, and how to supplement this immediate environment with the rich treasures of a former or more remote existing environment, so that this knowledge and experience may result in the highest and noblest selfhood in each case, is the problem that the adequacy efficiency test in education has to face. Keeping in mind the great range of individual differences in the pupils, we must expect that the methods employed in attempting to reach this goal will be as many-sided and varied as we have here tried to picture them. Therefore, lest the teacher be lost in the labyrinth of this ramifying task, he must work out or have provided him an educational multiplication table that he can apply to the endless combinations of the problem that face him. The degree of retention and control of conduct will depend upon the character of the method used. Why a bad method and poor results, if a better method is available which will assure better results? Dr. A. Duncan Yocum suggests the following analysis of educational method that will serve as such a multiplication table in teaching.

The Four Big Factors in Educational Method.

1. Grouping of material
2. Form of presentation
3. Gradation
4. Interval of review

1. Grouping of Material.

Similarity

1. Effective
2. Comprehended
3. Conscious
4. Contrast

} Done Simultaneously and Cumulatively

Contiguity

a. Sequence

1. Thought units
2. Inversion or variation of a sequence
3. Breaking up a sequence

b. Location

1. Time { Historical sense / Calendar / Episode }
2. Place { Geographical / Local / Specific }
3. Experience { Immediate / Composite / Mediate (Vicarious) }
4. Branches of Knowledge
5. Degree { Exact / Relative / General }

2. Form of Presentation.

1. *Subjective*
   Sensory or motor appeal
   Emotional or non-emotional appeal
   Habit or judgment appeal
2. *Objective*
   Concrete or abstract material
   Emotional or non-emotional material
   Readily or not-readily-identifiable material

3. Gradation.

1. *Grading enough*
2. *Subjective Simplicity*
   as opposed to objective simplicity
3. *Gradation in Mastery*
   as opposed to logical gradation
4. *Concentration Drill*
   as opposed to miscellaneous drill
   Limited drill as opposed to inclusive drill

4. Interval of Review.

1. *Initial Mastery*
2. *Initial Review*
3. *Frequency of Review*

Grouping of Material.

It would require a book of many volumes to illustrate what is implied in detail in the above analysis of an adequate system of the methods of instruction. Only an occasional application to the field of religious education is possible here.

Grouping by Similarity. Suppose we were trying to teach reverence. Naturally our thoughts revert to the house of worship. We choose from the Scriptures for this purpose, let us say, that sublime passage in Isaiah, Chapter 6. We seek there, to group the elements that are similar in their appeal to the imagination, in that they inspire the pupil with awe, and direct his thoughts away from things of this earth to the realm of the spiritual world. All the elements—the incense, the six-winged seraphim, the living coals, the mysterious voice, the absolute weakness of mortal man, the promise of the forgiveness of sin, the call to service, the assurance of strength; all these strike a common note and are similar in their purpose, to direct the prophet's thoughts to God. One climax is reached when he breaks out into the words, "Mine eyes have seen the King, Jehovah of Hosts;" and another climax when he cries out, "Here am I—send me!"

Or we may take a modern house of worship, while the minister is leading the congregation in their devotions, and group the elements that are similar in value for the purpose of cultivating the reverential spirit. We think naturally of the glory of God in the beauty of holiness. About this idea, as the gathering-point of ideas similar thereto, we think naturally of the symmetry and beauty of architecture, becomingness in attitude, speech and general demeanor of the minister, the fitness of the instrumental and vocal music, the demeanor of the worshippers, the appropriateness of dress, and the like. In our teaching all these elements should be grouped, because of their similarity, with the object of realizing through their mass effect, the great aim in view, namely—reverence. Such grouping by similarity must always meet the following four-fold test: (1) *Effective* presentation; (2) It must be *comprehended*; (3) It must reach the *consciousness* of the pupil, and (4) Be put into the form of *contrast* where the similarity is not easily identified. Such grouping by similarity may be done in two ways: *Simultaneously,* all the elements of a given situation or problem being briefly presented during one class period, or *cumulatively* by extending the instruction over a given period or school term.

Grouping by Contiguity takes two general forms, *sequence* and *location.* Illustrations of the specific forms of such *grouping by sequence* are: (1) *Thought units,* such as the Ten Commandments,

taught separately at first, then as a whole, when each commandment unit has been mastered. (2) *Inversion or variation in sequence.* Illustrations of this principle are: Such a knowledge of the books of the Bible, that we can locate them in reverse order from their regular sequence or by sections, so as not to be obliged to run over the entire list each time from the beginning when we seek to locate a particular book; ability to locate the events of a given historical period in their reverse order; or to effect various combinations of facts in any given period. (3) *Breaking up a sequence.* As an illustration may serve: Mastery of the Ten Commandments in such a way that they can be given not only in sequence from one to ten, but upon call, by number in any order.

Illustrations of specific forms of *Grouping by location* are: (1) *Location in time:* date of the wilderness period, of the crucifixion of Jesus, of Luther's nailing the theses on the cathedral door at Wittenberg. (2) *Location in place:* Bethlehem, the birthplace of Jesus. The upper room in Jerusalem. (3) *Location in experience:* any one of my *immediate* religious experiences, such as a decision to become a follower of Christ. A *composite* religious experience, made up of the reading or hearing of some account of a special Church celebration, together with my own impressions of it. A *mediate* experience in religious development, such as comes through reflecting upon narratives of the death of Jesus, or his life and utterances. (4) *Location According to Branches of Knowledge:* Origin and History of the Bible, Bible Interpretation, Bible Geography, Study of Dogma, Church History, Missions, Social Service, Church Organization, Educational Organization and Administration. (5) *Degree of Location:* (a) *Exact Location:* The effort to locate Jerusalem on the exact longitude and latitude, is an illustration of uneconomic teaching. More is taught than will ever be needed by the average person. (b) *Relative Location:* In locating Jerusalem, for instance, it is sufficient for all but the expert geographer to know that Jerusalem is located in Southern Palestine in Judea, about 30 miles east of the Mediterranean Sea, and 10 miles west of the Jordan River. (c) *General Location:* In most cases even the general location of Jerusalem as being in Palestine, or in the Holy Land, will suffice. In this way we might go on to give specific illustrations of the details involved in the remainder of the four big factors in method analyzed

above; namely, *Form of Presentation, Gradation,* and *Interval of Review,* but these few illustrations under the first great factor, *Grouping,* will suffice to show that efficient education will depend upon the degree to which adequate methods of instruction are used. Careful attention to such procedure in teaching will also determine the measure of *"Certainty of highest probability of retention or control."* It will also determine the *"Greatest useful degree or extent of control,"* both of which are control elements, as you will recall, under Adequacy as an efficiency test.

VI. Economy as an Efficiency Test.

Not only must educational methods stand the test of adequacy as far as quality of teaching is concerned, but this very quality of teaching is conditioned by other factors; namely, quantity of time and energy consumed. With the school schedule crowded, yes, overcrowded with important information to be imparted and retained and with great aims to be realized in the control of conduct, every moment of time must be used to the very best advantage. If the same result can be obtained in 15 minutes in teaching spelling, it is poor teaching from the point of view of efficiency, to consume 30 minutes in doing so. Scientific experimentation is gradually contributing valuable information as to wise economies of time, method, and material. The problems of the overcrowded curriculum are being brought nearer their solution through such experimentation and research. Likewise from the point of view of energy expended, economic waste is contrary to efficiency. Educational efficiency therefore must be able to stand the following tests:

Guiding Principles to Secure Economy.

1. Economy in *time* expended in ensuring adequacy.
2. Attainable *aims* and most readily attainable equivalent aims.
3. Most readily attainable and effective *material.*
4. Most economical adequate *methods.*

Economy in time expended in ensuring adequacy.

The weak spot in religious education in the Protestant Church is, that only 26 hours per year are provided for the formal teaching of religion. The situation becomes worse when we contemplate how many teachers fail to use this brief time for the purpose intended,

and how many use it poorly. Even where teachers use the full measure of time allotted conscientiously—and there are many more such than usually so credited—much of the teaching is relatively inadequate, because most teachers lack the training necessary. Even pastors who are supposed to be the headmasters of education in their churches, in the past received a form of training that almost entirely overlooked the educational responsibilities they had to meet in their churches and Sunday schools. Certainly such a situation requires that the Church immediately set on foot plans that will secure an adequately trained educational leadership, from the clergy down to the last teacher in the school. The public school cannot be expected to give up any of its valuable time, unless it has the assurance that it will be used to equally good advantage by the Church school, when so surrendered.

Attainable Aims and Most Readily Attainable Equivalent Aims.

The first step toward setting up an adequate program of religious education, is a careful study of aims. These aims must be determined not from the point of view of the desire of the adult specialist, but from the point of view of the capacity and need of the individual, whether child or adult. The specialists in religious education are moving in the right direction when in their fixing of aims, they start out to determine, "What a child of such and such an age may become." It implies conformity to the economy test set forth in our analysis as to "aims that are attainable." There is such a thing as setting our educational aims so high that they are beyond the reach of attainment. At the present stage of Church school development, for instance, to seek to introduce religious tests and measurements promiscuously, would, on the face of it, mean to set up an unattainable aim, and the effort would be doomed to failure from the outset. To expect present day Sunday school teachers to function in the high grade week day Church school that will move on the level of the best public school work, would likewise be an unattainable aim and a hopeless undertaking. Economy requires further that attainable aims be also "most readily attainable," and that there may be possible equivalent aims that must be recognized and placed on the same economy footing.

Most Readily Attainable and Effective Materials. Economy

requires further that the most effective educational material be used. It is a needless waste of valuable time to search long and far to prepare an original course if equally effective material lies close at hand. For example, if we are trying to sum up the essentials in the teachings of Jesus, perhaps the most effective portion of the Gospels for this purpose is the sermon on the mount. This is not only the most effective, but also the most readily attainable bit of material with which to realize this aim. To make a study of the four gospels, for this purpose, for instance, as valuable as this might be in itself, and as much as it needs to be done in other connections, would not stand the test of educational economy. The same would be true if we should try to teach ceremonial Jewish law, through the Epistle to the Hebrews, instead of using the more readily attainable and effective material found in the Book of Leviticus.

In passing, it is encouraging to note the progress curriculum building for the Church school is making as a result of the many experiments now in progress in this field. More and more the test of scientific educational principles is being applied, and the net constructive result is being brought together in conference, and placed at the disposal of all interested.

An interesting problem in religious education that is pressing for an answer, is the scope such material should include. The problem hinges on the attitude to be taken toward the so called extra-Biblical material. But this subject is of such importance that a separate chapter will have to be devoted to it.

Most Economical Adequate Methods. Adequacy as an efficiency test, as this applies to method, has been sufficiently elaborated upon in another connection in this chapter, hence it needs no further statement than to call to mind the fact that without the combined factors of economy of time, energy, method and material, educational efficiency is impossible.

CHAPTER VI.

Extra-Biblical Material.

There is a falsely directed zeal that would bar from the field of religious education extra-Biblical material, or at least limit its use to a very narrow margin. In the fear of lowering the Bible from its high and unique pedestal, the opponents of extra-Biblical material are actually doing injury to the Bible. Divine truth need fear no competitors. Anxiety for the Bible in competition is evidence of fear that it cannot hold its own against all comers. On the contrary, religious education worthy of the name, instead of being endangered by extra-Biblical material, is really enriched by a wise and adequate choice of such material.

The history of education points a warning finger at such an attitude. And in this experience of history lies the hope that such a mistake will not be repeated at a time when the Church is about to face seriously religious education. Students of the history of education, and of general Church history, will recall the controversy which began during the second century of the early Christian Church, between the more liberal Church fathers and the conservatives over the question of the inclusion in adapted form of the constructive elements of Greek culture. The controversy was waged for over three centuries, until the decree of the emperor Justinian in 529 closed all pagan schools and caused the promotion of pagan learning to cease. Gradually the lamp of learning all but ceased to send forth its light. Education henceforth was confined almost entirely to the monasteries and cloister schools. The dark ages came on largely as a result of this error. For nearly ten centuries the schools were closed to the masses. Dense ignorance, superstition, and immorality followed. True religion, as an expression of life, nearly vanished from the earth. The field of scholarship was narrowed down to a very few but the clergy, and their mental occupation was limited chiefly to meditation on the things of the other world. The pagan idea, that matter was essentially corrupt, hence in

conflict with the spirit, fastened its deadly tentacles upon the Christian Church. All things material were to be loathed, and in consequence, the human body was to be kept under, through mortification of the flesh; hence, devout Christians, in order to be pious, thought they must flee the habitats of men, become hermits, or take refuge from an evil world, in the monasteries. The sun of joy and gladness darkened in the heavens; fear and gloom filled the daily routine of life; good men who were the salt of the earth and its saving leaven, no longer made their influence felt against the evil in the world, and wickedness took the upper hand.

In their zeal for "other-wordliness," men drove the little heaven there was in this world, out of it. The few searchers after the truth who revolted against this pagan concept of philosophy that had been imported into the Church as a destructive half-truth, and who gave free reign to their heavenly endowed reason, were persecuted as heretics, cast into prison, or burned at the stake. They sealed their faith and courage with their blood, and have thereby made all future generations their debtors. Finally through the very means that almost caused this shipwreck of human society and religion as well, there came under the providence of God, in the Renaissance, a rebirth of the world, through the revival of learning. This in turn was accompanied by a spiritual awakening of the Church, felt by Catholics and Protestants alike. The schools were again opened to the people, and gradually the present day high level of culture and learning, combined with the legitimate joy of life, comforts of home, more satisfactory conditions of labor, utilization of the hidden treasures of the world, and with all, an infinitely better form of religion has resulted.

The opposition to extra-Biblical material rests upon certain false preconceptions. First of these is the evident purpose of the Bible itself. It is easy to prove that the Bible never was intended to be made an end in itself. When it is so used, it becomes an object of worship or a fetish. Its true purpose is to serve as a means to the end of securing the religious development of those who read, hear, study, and especially, obey its teachings. This process of development is none other than that implied by the term, religious education.

This conclusion readily leads to a consideration of the next

error that needs correction, namely, that all of the Bible has religious value for our time. It is no breach of Christian loyalty to hold that portions of it, although of great importance for the religious life of the Hebrew people, have little devotional, inspirational or instructional value for us today. Indeed some of the ethical standards of the Bible have been far superseded in our day. Bigamy and slavery are such illustrations. The belief in the Bible as containing a *progressive revelation* is quite generally accepted today by Christian people. The natural conclusion that follows such a belief is that God is still speaking to His children and that although the Bible contains His revelation in a unique sense, revelation did not cease when the Bible was complete. God has been working in His world ever since the dawn of creation, ever brooding over the spirits of men, and ever sustaining His world, and leading His creatures on to higher achievements. Hence it is the divine mind that is back of the world's thinking, struggling to overcome errors of thought and the imperfect actions resulting therefrom. So it is that the various branches of knowledge and the story of human endeavor and achievement, even in their broken and imperfect form are serviceable both in a negative and positive way, indeed essential to man to meet the problems of his every day life. Modern life must be known and understood if the sins and errors it commits are to be lessened and man is to live in accordance with the will of God. So history, literature, science, civics, geography, mathematics, languages, art, music and other branches of knowledge all have their contribution to make, in that they represent an expression of the divine mind and will through another form of revelation to man.

Another belief concerning the Bible that is quite generally accepted today is the *gradation* in the value of its material. In other words the Bible has varying degrees of practical usefulness, according as we may be advanced Bible scholars, simple folks, or according as we may be advanced in mental and spiritual development. In fact, in the earliest years of childhood the Bible language itself must be simplified, and adapted to the child mind. It is by such a selective process of Bible material as the means to specific ends, that the Bible becomes a truly useful and helpful spiritual book.

If the Bible is a means to an end then the end is more important than the means. The Jews in Jesus' day placed the sabbath above

man in importance, as is seen from their remonstrance against Jesus for healing on that day. The justification Jesus gives for His act expresses a principle that is applicable to the Holy Book as well as it is to the Holy day. "The sabbath was made for man and not man for the sabbath." Just as true it is, that the Bible was made for man, and not man for the Bible. In other words—and we say it reverently—a man is of more worth than a view about the Bible, or anything else in the world. Again, quoting Jesus' own words as to His estimate of the value of human personality, "What is a man profited if he shall gain the whole world and lose his soul?" Like everything else in this world, the Bible is intended for man's use, for his highest good. Since the end is always more important than the means, in the very nature of the case, if there are other sources of knowledge available for the enrichment of man's religious life, then these extra-Biblical materials not only dare be used, but ought to be used. That there is an abundance of such material can be proven and will be noted later on in this chapter.

Needless to say, this argumentation is not intended in anyway to minimize the significance of the Bible. Instead of minimizing it, it magnifies it, since it challenges the use of extra-Biblical material on the ground that this material is a byproduct of the Bible, growing out of the inspiration and information contained therein. It further magnifies the Bible in that it prepares the way for such Biblical by-products to influence the mind of man, as additional means for his spiritual development. Thus the Bible simply enlarges its usefulness through its spiritual offspring found in other realms of human thought and experience and by disarming destructive criticism.

Another error underlying objection to the use of extra-Biblical material is the inference that the Bible is all inclusive in its material and capable of meeting the needs of all times and all ages. While this is true as far as the essence of religious truth is concerned as expressed in the revelation of God, in the person of His Divine Son, and in the code of morals He left us in the form of the Christian virtues which are to guide us in the solution of all concrete moral and religious problems, it is not true in the sense that the Bible contains all the concrete situations that have ever arisen or will arise. New situations must be gotten from extra-Biblical sources. Nor is it necessary that the Bible should contain every situation,

since we have the divine measuring rod or formula whereby every human problem may be successfully tested. In the days of Jesus the complex social problems facing us were unknown, but not the fundamental moral and religious principles underlying their solution. A study of the concrete problems of our modern society is necessary before we will ever be able to apply the Christian measuring rod to them. The shape of the houses change with the passing of the years, but the foot rule remains the same.

Another cause for the opposition to the use of extra-Biblical material is adherence to a superseded conception of religious education that made it to consist in the main of the acquisition of knowledge, in the expectation that, in some mysterious way, this knowledge would work itself out into behavior. Socrates identified knowledge with virtue, and this idea held sway for ages. But, as we have seen through this entire discussion, knowledge of itself is not power and becomes power only when used; hence, the emphasis in education has shifted from *having* knowledge to *using* it, from knowing to doing; hence also the purpose in education centers not about mastering books and subjects, but about big educational aims and objectives that secure control of conduct. Courses of study, books and knowledge in general must be mastered, but only as means to the end of developing personality and fitting for service.

In this way education is put upon a psychological rather than a subject matter basis. It is there, that the Bible itself places the emphasis. The Bible is concerned more about the personality or character of the child than about any body of knowledge he may have acquired. In other words, the Bible requires that the child be taught, and its spiritual life developed, rather than that any particular branch of knowledge be mastered, as essential as these may be to the training of that child.

A mysterious, almost magical power has been ascribed to the Bible, but it is not there. Passages of Scripture like "So shall my word be that goeth forth out of my mouth; it shall not return unto me void," have been given such a turn. On this ground the opponents to extra-Biblical material have taken their stand. If the Bible is made up of such material, why concern ourselves, they conclude, with other subject matter? The Bible, it is true, is unique in its spiritual motive power. It is like a two-edged sword. The Word

properly spoken and taught shall not return void. But the Bible is such a book not because of anything magical or mysterious about it. Our better knowledge of the workings of the human mind, which, too, is a result of divine revelation to man, has removed from the realm of the miraculous, the influence the Bible has on the mind of men. We know that religious knowledge reaches man's consciousness through the same brain channels that secular knowledge does, and that religious behavior results from the same laws that govern other process of thought, feeling or will. Before there can be knowledge, there must be a stimulus found in the material universe, or in the thought realm. This stimulus must be brought to bear upon some peripheral sense organ, or some nerve centre in the cortex of the brain. As a result of the excitation of such nerve tissue, an ideo-motor force is created, which if not inhibited by other ideo-motor forces, will respond to the given stimulus in kind, either of thought, word, or deed.

I look at the string tied to my finger, while walking in the street; suddenly, I turn face about, and hasten to the store to leave an order for the folks at home. Here is an external stimulus impinging on the sensory nerve of the eye. These sensations start up a thought process in the grey matter of the brain, which excitation in turn passes over to the motor nerves and moves me to action. In the same way when I meditate upon the unseen—but to me real Supreme Being—as I am confronted by some religious problem facing me, say some person in extreme need, there springs up in thought his suffering and privation; I think seriously over his plight; I feel with him, and share with him his lot; then I act. What has happened? The man in his need stands before me; any hesitancy to assist is checked as I think of God and what he expects of me in such a situation; this thought serves as a further stimulus that excites some cortical centre in the brain. The idea accompanied by some emotional evaluation, which I place upon the thought process, becomes ideo-motor in character. No counter thought arises strong enough to inhibit or change my determination to help. This resolve passes over the motor nerve and becomes an act resulting in relief of the one in need. Without that kind of a mental process, whether it be in the so called secular or religious thought realm, there can be no thinking, feeling, or acting.

The miraculous element in this process, as it applies to religion, does not lie so much in the stimulus which, in this case, is the particular truth of the Bible that comes to mind, as in the wonderful machinery of man's mind with which the Creator has endowed him. How that string on my finger, which is a material thing, can pass over into thought, stir my emotions, and even become a determining influence for my will, so as to control my behavior—this is the riddle of the universe, upon which many great minds have stumbled, because they could not understand the logic of cause and effect behind it. The unknown quantity in the problem is God, whose mysterious workings in this process put human reason to a halt, and demand belief in a revelation made to man in an inner hidden sense-realm that the scientist cannot chart,—a knowing, feeling, and willing—scientific phenomena as real as those observed in the psychological laboratory, but impossible to be confined there. This experience is rational, and yet it is beyond the reason of man to fully explain, since it has passed into the higher realm of the spirit where faith reigns and unlocks mysteries.

More mysterious still is the process, when no material stimulus is present to account for the mental excitation. Here is an excitation produced through ideas coming from no one knows where, rising up out of the dim past of 20 years or more ago, from some unknown part of the universe, or out of an experience not originally our own, but obtained through the mediation of the experience of some one else, either through the spoken or written word—this phenomenon which is a demonstrable scientific fact, indeed common every-day knowledge, is no greater than the belief in God and His Holy Spirit as a stimulus exciting the cortical centres of the brain. This wonderful make-up of the human spirit, and how it functions through the brain and entire nervous system, is in reality the mystery lying back of Bible truth. It is true the Bible is unique in the fact that it gives us the philosophy back of this riddle of the universe, at which the materialistic scientists halt. In 1st Corinthians 2: 12 Paul says, "The natural man receiveth not the things of the spirit, for they are foolishness to him, neither can he know them, because they are spiritually discerned." The Bible is furthermore unique, in that it contains religious stimuli in a much greater measure, and to a much higher degree, than found in any other book, but this same spiritual dynamic

which serves as a religious stimulus through which God influences personality and motivates behavior, is to be found also in other places than in the Bible; in your mother's letter, the word of your father, the sight of your Church or your minister, some good friend whose character you admire. No one can read the confessions of St. Augustine, or of Thomas A. Kempis, or Andrew Murray's "The Mind of the Master," without seeing the folly of the claim that God has confined His spirit to the Bible.

As God's Spirit brooded over the waters at the beginning of the world's history, so His Spirit today penetrates the ends of the earth, and even to the most remote and most benighted corners of it. He has spoken in a unique fashion, through the patriarchs and prophets of old, through Christ, His son supremely, through the apostles and martyrs, but we believe also in lesser degree through Socrates and Seneca. Down through the centuries His spirit has not only spoken through sacred books, but also through the so-called secular page. Through poet and orator, through sculptor, painter and musician, through psychologist, biologist, and scientists in general, through historian and geographer. Through warrior as well as pacifist, broken glimpses of truth have come to us. It is our privilege and duty to use these voices, positive and negative, to help to build up the personality which represents the unfolding of the divine image impressed upon the human soul by its Maker. None of these bodies of material are of value in themselves. Their value consists not in the printed page, but in what condition they leave the personality that absorbs them. It is possible to know the Bible by heart and remain a moral and religious leper, although not probable. It is possible to know all theology, and yet not be religious.

There exists also a theological bias against the use of extra-Biblical material. Christian theology is the interpreter of the code book of this religion, the Bible. To interpret this religious code for the present age, Christian theology must preserve within itself, the religious dynamic latent in the code book, and throbbing in the soul of its divine Author. To do that, it must know modern life and touch its leprosy before it can cure it. It dare not play the part of the hermit and flee into monasteries of its own intellectual making. The world, as it is, must be faced, instructed, healed, and saved. The life of the young is lived in terms of its school-day work. They think

in terms of literature, history, geography, civics, mathematics, science. They feel in these terms and act in these terms. Around these ideas also center their home and play life. Not that their chief zeal is in their books, and studies, nevertheless these constitute a large part of their mental experience. It is on this ground that we claim religious education must take into account extra-Biblical material, and spiritualize the every-day thinking, feeling, and acting of boys and girls. In this way alone, the disunity between the secular and religious interests can be set aside, and all of their life be made to move on a high moral and religious level. This is the great opportunity of modern theology, as it builds on the fundamental facts with which it deals. It must make this application in the pulpit, in the Church school, in the service activities of its members, and in the social life of young and old. It is what people become, rather than how conservative or liberal the preaching and teaching is, that is determining.

The great annual losses from the Church membership and the unreached masses need an explanation. Our inadequate individual and social religious life cannot be attributed solely to the wickedness of our human nature. That was an easy way to step from under the responsibility in the past, as sincere as the theology was that led to it. Sin and wickedness needed an explanation, and theology, in an early day in the history of Christianity, gave the best it could find in the light of existing information. Influenced by past teaching and depending chiefly upon empirical processes to evaluate these traditional beliefs, these theological views were passed on for centuries. Recent scientific study of human personality has modified the answer, not by contradicting the fundamental facts of revealed truth, but by giving more exact definitions and specific evidence of what goes on in the human soul. Established psychological facts are one and the same for all students of psychology, but the interpretation of these facts, will vary according as a psychologist approaches them from the theistic or materialistic point of view. The interpretation will vary according as he appraises the Bible, and its estimate of human personality. It takes no psychologist, especially with the rising crest of the crime wave, to show that there is something radically wrong with the world of men as a whole. He that runs may read that society is far from ideal. It is a self-evident fact, shared by all Christians

at least, that there is not, nor ever has been, a single individual of the human species, except the great perfect Exemplar of the race, who can lay claim to sinlessness. There is something wrong with the best of us. Call this retarded development, unrealized manhood or plain old fashioned sin, it is a fact none the less, proclaimed by the Bible and substantiated by human history and individual experience. Psychology can not and does not attempt to deny this. All that psychology asserts as a fact is, that the child at birth, is neither perfect nor depraved, certainly not "totally depraved." It simply notes what it has observed: That the little child comes into the world, a non-moral being, can commit no moral wrong because it cannot yet make a moral or religious choice; that immediately at birth the child reveals certain inherited tendencies, instincts, abilities, and competencies that characterize the race. The potentiality to do wrong is accepted as a fact. Some Christian psychologists also claim that among the inherited tendencies is the tendency to sin, and that this tendency is the possession of every creature born into the world. Here they approach the theological doctrine of inborn sin and the necessity of a changed viewpoint for personality, which, to again use a theological term, is called conversion, or the substitution of the tendency to love God and do His will for the tendency to ignore and disobey Him. In its new environment influences begin to play upon the newborn child; at first, stimuli of an external nature coming from the material world, and stimuli of an internal nature, that constitute in part the spiritual heritage of the race, and in part, the result of the child's own reactions—the adherent to the belief in Bible revelation says, in part through the stimulus of God playing in on the child's nervous mechanism, through the Holy Spirit directly, and by means of religious truth. As a result of these stimuli, reactions in kind take place, and choices begin to be made, which, when the period of moral responsibility is reached, terminate in deeds good or bad, virtuous or sinful. Try as he will to prevent improper behavior, even after his life is consecrated to God, and the individual is anxious to be motivated by the spirit of God, wrong choices are made, and much evil abides. Man is, and remains a moral offender. God's Word calls him a sinner.

By virtue of an inner urge to constantly rise above his lesser self, or, what the Bible calls the desire for the enjoyment of his

spiritual kinship with the divine, man reaches out for deliverance, for power to break his chains. Divine deliverance born in a Father's heart of love provides a way of redemption, and Christ, the world's Redeemer, enters into the plan of salvation as a logical result. Just how that happens, the various theories of the atonement have tried to explain, but it remains a mystery still to the human intellect, one by the side of many others in the realm of the human thought. If a scientifically demonstrated proof is demanded, there is no answer forthcoming, and he who insists upon it, remains in the meshes of agnosticism; but he who tries to reason his way through this mystery, by means of the finer thought processes of the inner self, rises up on the wings of faith to victory. He does not quarrel with psychology that has led him on the way to the truth, so splendidly, so far. He appreciates that service, accepts the facts, but refuses to accept a materialistic interpretation, and passes on to the ultimate conclusion, which leads back to God, whether we understand or not. We demand to understand as much as can be understood, and go as far as science can lead us, but then we do what science also does in the solution of every difficult problem when it sets up a hypothesis in which it believes as a starting point in its search to find the unknown quantity it is after. The practical conclusion of our study is that sin is a reality growing out of a native potentiality and urge. This does not excuse lack of effort to overcome sin. It really challenges the necessity of a change of personality in the individual, and a consequent improvement in his behavior.

Here lies the justification for education, even in a system of philosophy or religion that acknowledges the inability of mankind to lift its own burden of sin, and the necessity of a Redeemer other than one's own self. The virtuous life, and the best, one is capable of living, as well as the desire for undisturbed hallowed fellowship is the logical expression of love and gratitude toward a redeeming God. Thus a man ultimately seeks to work out his own salvation with fear and trembling, and so the technical psychology of the scientist, and that of the practical Christian, again draw closer together, indeed coincide. And so psychology once more makes its indispensable contribution in helping to establish the educational aims and objectives that should be striven after, and that are attainable at different stages of the unfolding of personality. The con-

tribution psychology makes to religious education, even at this point, must be acknowledged and appreciated. As rich, as unique, and as essential, as are the soul experiences of the persons recorded in the Bible, psychology must be hailed as another handmaid that God, in the course of the centuries since the Bible was written, has raised up to help in furthering the cause of the wholesome religious development of his children. In other words, psychology is the key that God has given us to open our understanding to the workings of the human spirit. In this sense psychology has revolutionized modern education. If all intellectual processes, emotional experiences, and actions of the will, hinge on that wonderful physical mechanism known as the nervous system, and if the laws governing sensation, perception, and the building of concepts, and the weaving of these together into thought, emotion and will processes, as these are enunciated by psychology, are correct, educators need to know these facts for the proper performance of their duties, as they prepare lesson material and devise methods of teaching. Without such extra-Biblical material, we would be back educationally, to the days immediately preceding Comenius. One other thing is to be especially noted in this connection: Not only is the process we call education going on in the school room, but in every corner of God's great universe, and at every moment. Every object in the universe, inanimate, as well as animate, is a teacher, and every spot a school room. Whether in the school room or out of it, this intricate educational process is going on in every individual, and most of the time while he is unaware of it. Education is simply the effort to direct the process, and religious education directs it Godward. Properly directed, it takes much time, wisdom, patience and skill on the part of teacher and learner alike. Everything in God's universe that can aid in the process therefore is legitimate educational material.

Perhaps the most potent reason of all, for the purpose of our discussion, in defense of extra-Biblical material, is the close relationship in which religious education and public school education have come to stand to each other. With the new social emphasis placed on Christianity, it ceases to be an effort primarily to get a man right with God, so that he may get into heaven. This is a run-away-from-trouble kind of religion in which the world found itself enmeshed in the centuries during the middle ages. Present day conditions have

restored much of the joy of life that God wants men to share, and, as men cease warring against the divine mind, the world will be a still happier place to live in. Man has no right to expect a better world, unless he makes his contribution toward making it better. A man's right to live in a heaven after this life, will depend on his desire and effort to put as much of heaven into this life as possible. Religious interest has expanded to include life on this globe, in all its ramifications and various forms of expression.

As general education has come to include, in addition to what happens in the school room, the interests that center about our workaday life in the shop, the office, the factory, the farm, the kitchen, so has religious education, through its emphasis on expressional activities, been removed from the four walls of the Church building, to include life in the shop, the office, the factory, the farm, the kitchen. So that we repeat, the scope of religious education has, through the Church school, become almost identical with that of the public school. Both concern themselves with history, civics, economics, industry, and kindred subjects. The public school teaches these branches with the view of training boys and girls to become worthy citizens. The Church school, in its search for suitable expressional material, reaches into these fields to find what is needed to give reality to religion, and in order to make the connection between creed and deed vital.

The question arises, what should be the Church's attitude to this situation? The public school is teaching these branches as well as they can be taught. For the Church to attempt to teach them again would be an inexcusable waste of time. Some recognition must be given to this material, since it centers about the interests of so great a part of the life of the boys and girls. But just how should the material be used by the Church school? The answer is, as illustrative material, to make concrete the particular religious aims and objectives under consideration in the Church school, and in addition to motivate public school teaching. The public school through its teaching seeks to train its pupils for the secular vocations in life, and thereby fit the individual to take his proper place in society. The Church school is interested in the secular vocations only in this way, that after the public school pupil has been educated, to become a skilled worker, he may also become a moral and religious

worker. So that after he has found his proper place as a citizen in a democracy, he may become a religious citizen as well. Thus the prime function of the Church school, in relation to the public school, is to charge public school experience with religious dynamic. How this can be done, and how public school teaching material lends itself to the strengthening of religious life, will be the task of the second section of this treatise. Viewed in this light, it not only becomes a legitimate procedure for religious education to utilize the latent religious resources found in extra-Biblical material, but it must be charged up as a criminal waste and a great loss of opportunity not to do so.

PART II

Latent Religious Resources in Public School Education, as Related to The Public School Courses of Study

(Using Philadelphia Public School Courses as an Illustration)

CHAPTER VII.

Latent Religious Resources in English Literature.

(God in the World's Thought.)

Basis for Selection of Grades and Materials. Public school teaching materials containing these latent religious resources are so extensive that we must restrict our applications in the various branches to specific grades. The basis upon which the choice rests is: 1. The stage of intellectual development attained. 2. The peculiar interests characteristic of particular grades. 3. The crisis or decisive turning point in the pupil's development. 4. Relative usefulness of a branch for the purpose in hand. 5. Unique contribution of a branch to religious education.

Judged by this criterion, we have chosen English for the first three grades of the public school, which grades also represent the Primary Department of the Church school. Guided by the principle of relative values, we have further limited ourselves to that subdivision of the course in English, known as English Literature, in distinction from Oral English, Written English, also Spelling and Reading. English Literature consisting as it does in the first three school grades, chiefly of story telling and poems taught through impression and expression, lends itself better than any other branch of the curriculum for use in these early grades. Besides, it constitutes the major portion of the material presented in these grades, if we take into consideration the fact that nature study and elementary civics are taught largely through the medium of story telling, and in part through memory gems.

Compared with Arithmetic which has some potential religious teaching value, the much larger relative usefulness of English literature is apparent. From the point of view of interest also, story telling is supreme among the teaching material used in the education of the child during this period of life. The story and poem are also of special value, in fact indispensable, in leading up to the early

crisis in the child's thought, when fancy must gradually yield to reason and unrelated ideas in the imagination, must give way to their interrelation in thought. These five principles will be followed throughout, as we proceed from chapter to chapter to point out the latent religious resources in the various branches of study in the public school.

God in the World's Thinking. If the chief aim of religious education is to aid the pupil in leading a God-centered life, then it is necessary to place upon the various branches of public school instruction, the interpretation that will tend to produce that attitude in the mind of the pupil. Literature, from the public school point of view, represents *the human thought life of the world in its loftiest and noblest form.* While religious thought dare not be discriminated against in the choice of material, it cannot be emphasized as it should be. The emphasis placed on literature by the Church school, on the other hand, is to the effect that *the world's best literary productions represent the thought of God expressed through the mind of man.* This is the unique contribution English literature makes to religious education. Its latent religious values must be sought here. God is active in the world of human thought, and is the Author and inspiration of the best thinking of men, whether they are conscious of it or not, whether they acknowledge God's influence in it or not.

This naturally leads to the conclusion that it should be made clear to the pupil that although God has given us a unique revelation of his thought in the inspired Scriptures, he has also spoken in a lesser way in other forms of literature; in other sacred books, through other than Christian nations, and through other forms of literature than those purely religious. Certainly Longfellow's "Psalm of Life" is such a bit of literature. The same may be said of "Twinkle, Twinkle Little Star." That God also speaks to the pupil through these rich literary gems, must be appreciated by the teacher in the Church school.

This fact then leads to the further conclusion, that God wishes to be central in the thought life of all men, the wise and the unwise, the old and young, and that He wishes to influence thought life, through each individual's own mental processes, by means of the

world's best literature, and most of all through the revealed Word of Truth. This gives the study of literature a new motivation. It makes for purity of speech, appreciation of the good and beautiful, and leads all noble thinking back to its real source, to God, as its fountain head. Thus all human thinking is evaluated in the terms of God's thinking, which is the beginning of all religious life. Unless the Church school renders this service it is not likely that it will be rendered at all.

It must be conceded that our plea for the use of public school instruction material in the Church school, will show up to poorest advantage in the use of literature, because of the richness of the religious material of this kind at the disposal of the Church school. We have reference to the Bible story, which is in a class by itself for the purpose of motivating the life of the child religiously. The story of the baby Moses, the child Samuel, the boy David, the young man Daniel, the baby Jesus, the boy Christ, and similar stories have no parallel. In fact, objection may be justly raised to the introduction of extra-Biblical material at this point in the child's religious education on the ground that it will prevent religious motivation, and tend to secularize religious instruction. While this may seem true at first thought, it does not necessarily follow. The chief purpose of this dissertation is to show that it should not, and will not.

From the very outstart attention must be called to the fact that Church school teachers are not to teach public school material in the Church school. This we have every right to assume has already been done well. Church school teachers will simply familiarize themselves with the public school courses as far as possible. They will keep this information in mind in planning their teaching, pick out the parts that have religious value, and afford opportunity for religious application, and so tie together the daily experience of the child with its religious significance. Caution and tact are necessary, but since the purpose is co-ordination of thought, by wise procedure, apparent contradictions can easily be removed, and real contradictions when they appear will have to be met courageously, in a broad-minded and fair way. Judged from the point of view therefore, of harmony of thought and life, especially in relation to its modern form, the so-called secular story taught in the public school, has great value, and should be utilized to its fullest extent.

Let us now compare the aims of the public school as to English literature in the first three grades, with the religious aims of the Church school for these same grades—the Primary Department—and see whether the latter has anything to add, so as to round out the life of the pupil, as it relates to the particular educational experiences in these grades of the public school.

In the foreword of the course of study in English, of the Philadelphia Public School System, for Grades One to Eight, authorized July 11, 1917, is contained the following statement of aims and methods:

Aim of Course in English.

"It may be well to state at the outset a few of the more fundamental changes of view-point which differentiate the present course from the Course in language which it supersedes. In the first place, the new Course departs from the idea, responsible in the past for much confusion, that the study of English constitutes the core of the curriculum, that it forms a sort of common ground for all the other subjects from which in large part it must borrow its content. In place of the undue emphasis upon morals and manners, nature study, elementary science, hygiene and community civics which has heretofore characterized our language work, particularly in the lower grades, the Course here presented provides for a much larger use of children's experiences and children's literature. The Course in English, thus relieved of the task of providing an informational content, should now be free to concentrate upon its two fundamental functions, *expression* and *appreciation*. It is with the purpose of emphasizing this point of view that the present Course has discarded the name Language, with its traditional associations, and is entitled "A Course in English."

The "Two fundamental functions" therefore of the Philadelphia Course in English Literature are *Expression* and *Appreciation*.

Organization of the Course in English.

Oral English, Written English, Spelling, Grammar, Formal Reading.

In this group of studies as noted above, it is only with the phase of English known as literature, that we need concern ourselves in the Church school. The remaining subdivisions are plainly educational tasks belonging to the public school. The Foreword has this to say as to what is meant by Literature:

English Literature.

"Provision is made in the Course for the *appreciative as well as for the expressive phase of English.* It is fully as important that pupils develop a taste for the best in literature as that they should be taught to speak and write correctly.

"Appreciation, in and for itself, is a school aim probably co-ordinate with knowledge, vocation, or character. Poetry as well as prose needs to be emphasized. The teacher can accomplish no nobler task than that of awakening the souls of children to the beauties of verse. It goes without saying that the use of beautiful poems for grammatical analysis or formal paraphrase will be absolutely fatal to the development of a fine sensitiveness to the imagery and music of poetry. The Course provides lists of stories and poems for each grade, and defines its suggestions for their use."

The following further instructions are given to teachers as to the aims to be kept in view in teaching English Literature.

GRADE 1.

"*Literature:* From the very beginning the teacher is to strive to cultivate in the pupils a genuine liking for poems and stories suited to their age. It is important that the teacher keep in mind in this work the necessity of informality of treatment. It is also important that she carefully distinguish the use of poems and stories as literature from their possible use in composition."

Opportunity is offered in this part of the Course to extend the pupil's vocabulary. Words and phrases necessary to the retelling of a story should be called to the pupil's attention. The use of these is to be encouraged not only in retelling the story, but subsequently in the pupil's daily speech. The teacher can accomplish much in this direction by frequent use of such words and phrases in her own speech.

GRADE 2.

"*Literature:* The appreciation work begun in Grade One is to be continued in this grade. It is important that the teacher keep in mind the necessity of informality of treatment and that she carefully distinguish the use of stories and poems for the purpose of appreciation from their possible use in composition. The aim of this part of the course is to cultivate in the pupils a genuine liking for poems and stories suited to their age."

The first requirement for the successful teaching of the appreciation of poetry is a *sincere and enthusiastic liking* on the part of the teacher for the poem she is presenting. . . .

Since the *aim of work in appreciation is enjoyment,* not information, it makes little difference whether a knowledge of facts contained in the poem is attained or not. . . .

Dramatization or any other device which will increase the pupil's enjoyment of the poems should be freely used. These devices, however, are means to an end, and should not become ends in themselves in the course of the lesson.

GRADE 3.

"*Literature:* The appreciation work begun in the lower grades is to be continued and extended in this grade. It is important that the teacher keep constantly in mind the necessity of informality of treatment, and that she carefully distinguish the use of stories and poems for the purposes of appreciation from their possible use in composition. The purpose of this part of the Course is to cultivate in the pupils a genuine liking for poems and stories suited to their age."

These aims variously stated, center about two of the six forms of Social Usefulness enumerated in Chapter IV; namely, Social Intercourse and Recreation. The other forms of social usefulness are cared for elsewhere by the public school curriculum. The first form of social usefulness, the "Moral and Religious," on the moral side is taken care of in part by the public school. The religious phase is left out of consideration by the latter institution almost entirely, because the responsibility for it rests with the Church school. Since literature expresses the noblest moral thought and action of the human race, and since the highest aspirations of mankind are his religious thoughts and emotions, somewhere in the process of education, direction must be given to these religious impulses. Since the public school cannot stress this phase of literature, and the Church school can, it must.

The Church school strives to realize the following aims of religious education as these have been agreed to by the former Sunday School Council of Evangelical Denominations, and the international Sunday School Association. The new body consolidated from these two organizations, the International Sunday School Council of Religious Education, conceives one of its fundamental tasks to be the detailed formulation of Religious Educational Standards and Ideals.

CHURCH SCHOOL.

Standard for a Primary Department.

The standard for a Primary Department is that which it is possible for a child to become during the years of six, seven, and eight.

What the child becomes manifests itself in conduct.

Conduct.

I. The conduct of the Primary child may manifest:

1. Love, trust, reverence and obedience to God the Father and Jesus

Christ the Saviour.
2. Recognition of the Heavenly Father in daily life.
3. Love for God through worship.
4. Love and reverence for God's Book, God's Day, and God's House.
5. Increasing power to act in response to ever-enlarging ideas of what is right and desirable.
6. Increasing spirit of obedience and helpfulness.
7. Increasing power to give love and forget self in social relations.

Aims.

II. To realize these ends in conduct the child must have:

1. A knowledge of God in His love, care, might, and power to give help and guidance.
2. A consciousness of God as the Heavenly Father and Jesus Christ as the Helper and Saviour.
3. Experience and training in worship.
4. Happy association with God's Book, God's Day, and God's House.
5. Instruction concerning what is right and wrong, proper examples and opportunities for choosing the right.
6. Opportunities for helpfulness.
7. Opportunities for play and service in co-operation with others.

These aims are to guide us in part, in our choice of, and evaluation for the purpose of religious education, of English literature material offered in the public school in the first three grades. It will be noted that this standard very closely resembles our "Five Forms of Control" and the "Five Forms of Retention." The conduct aims are put first in order in the Church School Standard, then come the aims representing the knowledge and experience necessary to be retained in order to secure the conduct desired. The arrangement as given in our analysis is based on the chronological order of conduct development, from knowledge to action. It will be noted how close the points of contact are as between the public school and Church school aims. This is especially noticeable in the following lists of interests enumerated in the Philadelphia Course of Study.

Common Interests of Children.

1. Acquaintanceship—The pupils are to be introduced to one another and taught the simple form of polite greeting.
2. Activities in the home—Family pleasures, parties, holidays, home, toys, pets.
3. Activities out of doors—Visits to the parks, the seashore, the country,

the river, activities peculiar to a neighborhood, games.
4. Activities of the street that excite interest—Fire engines, parades, the balloon man, the organ grinder.

It must be remembered that these interests are enumerated in the Course of Study in English, primarily for their suggestiveness for thought and language expression, rather than for conduct control, which is the chief use made of them in religious education. In other courses in the public school system, such as Civics, these interests are used in relation to citizenship behavior, and social living in general. The striking difference between these two sets of interests, however, is the emphasis of the Church school on the Godward look, and on the selection of such material and means of education as lend themselves to the realization of that particular attitude and the consequent behavior resulting therefrom. It is evident not only that religious instruction can be enriched by the use of the religious elements latent in the public school course in English literature, but also that by the application of the aims of religious education to the pupil's study of English, the school will profit by raised moral standards and better study.

If the safeguards provided in the public school standard for English as "appreciation of the beautiful" and "wholesome pleasure producing" be regarded, the joy and buoyancy of youth need not suffer because of the religious emphasis, for religion in essence, is "glad tidings of great joy." The fundamental problem in this entire study is one of attitude. It simply means the shifting of position from the purely one-sided material view of things, to a glimpse around the rest of the circle, with a desire to see things from the other side, in order to behold life in its entirety. Not only is it possible for the teacher of religion to be one-sided, the teacher of secular education so-called, is in the same grave danger. The work of the one must supplement that of the other, in order to produce unity in the thought and volitional life of the pupil.

In formulating our problem, the next step necessary is to present to our minds the public school educational raw material in English literature from which we are to draw in order to discover the latent religious resources contained in this branch. The following stories and poems given by grades are listed in the Philadelphia Course of Study in English.

Literature Material.

GRADE I.

I. *Story Telling.*

"In Grade One two ten-minute periods per week are to be devoted to the telling of stories for appreciation. The teacher should use as many of the stories listed below as time allows. She may supplement these with other stories suited to the grade and not listed in this Course for telling in higher grades."

1A.

The Fox and the Grapes
The Three Bears
The Lion and the Mouse
Little Red Riding Hood
The Goose That Laid the Golden Eggs
The Gingerbread Man
The Dog in the Manger
Peter Rabbit
The Dove and the Bee
The Blind Man and the Lame Man
The Fox and the Crow
The Ten Fairies
The Two Frogs
The Ass in the Lion's Skin
The Three Pigs
The Three Billy Goats Gruff

1B.

Raggylug
The Old Woman and Her Pig
The Crow and the Pitcher
The Little Red Hen
The Country Mouse and the City Mouse
The Hare and the Tortoise
Another Little Red Hen
The Sun and the Wind
The Discontented Pine Tree
Epaminondas
The Dog and His Shadow
Chicken Little
The Boy Who Cried Wolf
The Boy and the Frogs
The Babes in the Wood
Cinderella
The Ant and the Grasshopper
The Fox and the Stork

II. *Poems*

"In Grade One one ten-minute period per week is to be devoted to the appreciation of poetry. The teacher should use as many of the poems listed below as time allows. She may supplement these with other poems suited to the grade and not listed in this Course for treatment in higher grades."

1A.

Baa! Baa! Black Sheep
Humpty Dumpty
I Saw a Ship a-Sailing
Little Boy Blue
Little Bo-Peep
Little Jack Horner
Mistress Mary Quite Contrary
Sing a Song of Sixpence
This Pig Went to Market
Simple Simon
Mary's Lamb.....Sarah J. Hale
I Love Little Pussy.....Jane Taylor
The Lost Doll.....Charles Kingsley
A Good Play.....Robert Louis Stevenson
Kitty in the Basket.....Eliza Lee Follen
Sleep, Baby, Sleep.....From the German
Three Little Kittens

1B.

Twinkle, Twinkle, Little Star.....Jane Taylor
The Swing.....Robert Louis Stevenson
The Golden Rule.....From the New England Primer
Grosshopper Green
The Shut-Eye Train.....Eugene Field
Merry Sunshine
Lady Bug
Bed in Summer.....Robert Louis Stevenson
The Cow.....Robert Louis Stevenson
He Didn't Think.....Phoebe Cary
Little Birdie.....Alfred Tennyson
*The Busy Bee.....Isaac Watts

The Five Forms of Control. Before proceeding to show what use may be made in the Church school of the literature just listed, we must state the specific procedure we expect to follow in relating this material to the Five Forms of Control. It will be our duty to

* For additional material in English literature in the lower grades see Appendix I, page 243.

interpret the Church School Standards given earlier in this chapter, in terms of the aims and objectives involved in the Five Forms of Rentention and Control. By this method we will see how large is the amount of latent religious material found in public school instruction in English.

The Unique Educational Value Contained in English Literature.

Judged from the point of view of *usefulness,* which is one of the determining factors in the control system of education, the first question to be considered is: What is the unique contribution this branch of knowledge makes? Growing out of that inquiry are the further questions, Does the branch make this unique contribution more *adequately* and *economically* both as to time and energy than any other branch? The unique value of literature lies in its appreciation of that which is beautiful, inspiring and uplifting. No other branch of knowledge does that to quite so great an extent. Growing out of this appreciation, comes the desire to put into audible, written, or other tangible form, this emotional experience that has been awakened within us. Viewed from this angle the value of literature for religious education is obvious at once. The influence of the Bible on the history of the race is a striking illustration.

If therefore, we think of the appreciation of the good and beautiful in terms of the Five Forms of Control, more specifically as to their relative importance, it is Impression Control that takes the place of supremacy, although all the other forms of control have an important significance in relation thereto. The reader will recall that the following five factors are contained in:

Impression Control.

Sensings.
Realizations and Beliefs.
Attitudes (Likes and Dislikes).
Ideals and Standards.
Motives or Incentives.

Appreciation moves largely in the realm of the first of these subsuggesters; namely, *Sensings.* We read the Twenty-third Psalm, and our personality is laid hold upon by something that effects our feelings. Impressions break in upon us that stir our innermost

being. Unconsciously we sense the influence of a supreme Being whose existence we cannot prove by the process of reasoning, nor does it seem to be necessary to do so, because our whole nature cries out, He exists; He knows; He cares; He helps; He feels; He fellowships with us. This sensing becomes to us an accustomed feeling without conscious reasoning. As we read down the lines we feel a sense of security, of courage, of gratitude, of duty, of victory. Something intangible about it all, but a something that reaches down into the deepest recesses of our being. This experience is not limited to specifically religious stimuli of this sort, but holds true of all literature, whether worthy of the name or not. It even applies to literature that is negative and degrading in its influence.

Nor does this sensing and arousal of our emotions stop there. When these five Impression Control elements are properly applied in order in teaching, they run their course over the nervous system and offer the greatest possible assurance that they will end in motor expression or conduct. We have here a mental sequence that begins with mere sensings which are almost entirely emotional states and attended only by unconscious reasoning, which then pass over into a conscious thought process and finally end in strong acts of the will. Take, for instance, a familiar account from the Bible, the story of the Crucifixion. If our minds have been properly prepared for an appreciation of these words, first there comes the sensing of God's wonderful love toward mankind. Then follows the *realization of* and *belief in* what the Crucifixion really means for the human race. Then a strong dislike for sin and a strong incentive that determines one's entire behavior. Knowledge becomes power because it controls conduct. But the stimulus that began the entire process was a passage of Biblical literature. It is because of this effect of literature in general upon the mind that the selections used as teaching material in the public school, because so carefully chosen for their idealism, lend themselves for use in the Church school for the purpose of religious education. A striking illustration for instance, is Longfellow's Psalm of Life. For the cultivation and appreciation of the religious significance of life, this poem is highly suggestive, more so than many hymns found in Church and Sunday School hymnals.

Vocabulary Control makes its contribution to appreciation in

that it furnishes words and phrases that serve as suggesters for the spontaneous recall of former appreciations. Hence, eventually these appreciations attain the permanency of fixed attitudes, which in turn determine the ideals and habits of conduct sought. Thus for example, the noise of the bear in the Story of the Three Bears taught in the public school, lends itself splendidly to fortify the teaching of the Christian virtue of confidence as a corrective for false timidity.

Variation Control makes its contribution to appreciation, in that it gives a many-sidedness of associations that prevents narrow-mindedness on the part of the pupil. The many new situations introduced into teaching in this way make appreciation possible where otherwise it would not materialize. Prejudice is one of the greatest weaknesses of the religious life. Public school stories that illustrate the virtues of other races aid greatly to fortify the teaching of Christian missions, and prepare the way for the proper appreciation of the religion of other people.

Habit and System Control. Through the presentation to the mind, of definitions, proverbs, rules, processes, hypotheses, and similar forms committed to memory, and mastery of their contents, we tend to make the cultivation of appreciation a matter of habit. The cultivation through public school literature of the habit of appreciation of the beautiful things in nature and the lives of outstanding people, serves as a stepping-stone for the teaching of the Church school of the presence and workings of God in His world, and of the value of moral and religious conduct.

Transfer Control aims at the removal of obstacles in any new situation which bars the way to appreciation. One of the fundamental aims of the literature taught in the public schools is to cultivate an appreciation of human worth wherever found, regardless of race and nationality. Our very democracy depends upon welding together through mutual regard for one another, the various nationalities present in our country. Through the recognition of the fact that every nationality has much that is worth while to contribute to the common good, and that each likewise has much that is undesirable, the difficulties are eventually removed that hinder national concord and unity, and the regard we have for ourselves is transferred to those of other racial origin. This educa-

tional principle so prominent in the entire public school system is exceedingly important for the Church school to recognize, and to apply in its work. It must also be remembered that this is the basis of the amalgamation of the varying and discordant elements that enter into the constituency of any particular congregation or church.

By applying these educational controls to the standards for the Church school, it can be seen, how the knowledge aims, and the conduct aims presented there, may be greatly enriched, and the probability of their being more operative, may be enhanced.

Let us now turn to a consideration of the public school literature and its value for religious education. The material used in the Philadelphia schools as listed above, in addition to being arranged by grades might be grouped according to the nature of its contents. It will not be necessary for our purpose so to arrange it in detail, but it will help us to note the following broad classifications into which it may be divided:

Classification of Story Telling Material.

Fairy Story Material.
Humorous or Nonsense Material.
Historical Material.
Nature Material.
Moral Material.
Religious Material.

The educational philosophy underlying these various types of material, must be understood before the teacher can make the fullest and wisest use of it.

The *Fairy Story* has value because it takes the little inexperienced child, filled with awe, as it stands with eyes wide open looking out upon this great wonder-world, and as upon the wings of its imagination, it soars to far away realms, to satisfy its intellectual and spiritual hunger. To undiscerning adults who have closed all the doors leading back to childhood, this educational method is decried as harmful, or at least questionable. They would have reality at the cost of excluding all that is mythical, legendary, and mysterious. Yet, it is by this path that we have all come up the rugged way from childhood to manhood, just as the human race has passed up from myth and folk lore to the subtle systems of philosophy, lofty codes of morals and religious creeds. There are

rare elements of value for religious education in the high grade fairy story. As we gradually grow out of childhood into manhood, "Jack and the Bean Stalk" can imperceptibly be made to become Jacob's ladder, and help in the upward climb of the Christian life. What matters the kind of ladder we use, provided we reach the sky? And why not hail with joy any help that will aid the deepening of religious impressions aroused by the teaching of the Bible?

Humorous Material, also called the *Nonsense Story,* is necessary if we expect to satisfy the joyous element in child life, which is always ready to be appealed to. Fun is an important word in the Child's vocabulary, and plays a large part in its life. The Almighty put the intricate system of muscles that control laughter into the human face for a purpose. He ordained that they be strongly developed in childhood and youth, so as to be ready to check the too rapid wrinkling of the brow, when the real burdens of life must be borne. Jesus showed the humorous story has value even in teaching adults, when in one of his addresses he used the current children's game of the pipers and the dancers. The story of "The Old Woman that Lived in the Shoe," not only continues to thrill older folks, but its lesson of cheerful perseverance under difficulties. lingers with us throughout mature life, and helps us over many a rough place. Nor is this teaching so far remote from the promise that, "He that endureth unto the end shall be saved." Although there may be more direct ways of teaching this solemn religious truth, imperceptibly the idea is helped into consciousness through the humorous story play-gate, if it is not actually started on its way in this manner.

Historical Story Material is valuable educationally, since long before the historical sense in terms of appreciation of sequence of time awakens, the way is prepared for such study later on. Great bits of information centering about important events, places, and people presented in this way, enrich the intellectual as well as the moral and religious life. "King Alfred and the Cakes" has little real historical value, but it introduces a great historical character, and acquaints the child with the spirit that controlled his rule. The child is interested in the action, and cares little about the particular historical setting in which the individual finds himself. Here was an important, powerful man going out of his way to be kind and

to do good. That satisfies for the time being. "A Long, long time ago" is sufficiently definite historically, as far as the child is concerned. By such teaching the way is opened for the arousal of interest that will lead to an intimate understanding of this great man later on when history as such is appreciated. Alfred's love of the Bible, and his piety make splendid points of contact for religious teaching of young children.

Nature Story Material aims to open up the secrets of nature to the little child. Stories like "The Seed," "Who Has Seen the Wind," "The Land of Nod," and similar stories help to answer many religious questions calling for solution. Nor can these questions be answered in any other way. From such nature stories, the step from the divine Creator and Upholder of the universe, to the Father of all mankind is easy. This is the path over which little children must be led to find their heavenly Father. Their creed begins in this simple fashion, just as their noble "deeds" begin with

Moral Story Material. Fables rank first among this type of literature, although many of the personified animal stories like "Peter Rabbit" make the lessons in behavior just a bit easier because of the indirect method employed. The tap-roots of these moral stories run back to the Bible in most cases, and should be traced to their source by calling the child's attention to this fact. Bible teaching will be greatly reinforced by their narration.

Religious Story Material is being used in the public schools to a much larger extent than most of us realize. It must be said to the credit of the Philadelphia Public school course of study, that it includes among the listed materials, many indirect references to God, and frequently, directly mentions His name. In the course on History, Joseph, Moses, David, and other Bible characters are included.

With all of these teaching opportunities so splendidly prepared by the public school teacher during five days in the week, throughout the entire school period of the child, it becomes apparent that one of the first duties of the Church school teacher, is to gain as much familiarity with such material as possible. The grade teachers who have the Church school children in charge, should be visited, and acquaintance if not friendship be cultivated. Through such acquaintance with the public school teacher, and the material she

handles in teaching, the Church school teacher will greatly multiply her usefulness, and make her teaching more interesting to herself and the pupils, as well as easier and more helpful.

Sample of the Possible Correlation of Church School and Public School Lesson Material.

THEME: *The Right Use of God's Book, God's House, and God's Day.*

**Church School Biblical Material.*	*†Public School (Extra-Biblical) Material.*
1.—October 2. A Lost Book Found. Lesson Material: II Kings 22:8, 10-13, 18-20; 23:1-3. Memory Verse: James 1:22.	Story: 1. Wylie (Worker). Poem: 1. Where go the Boats? (Doing for Others.)
2.—October 9. A King and His People Caring for God's House. Lesson Material: II Kings 12:4-15; II Chronicles 24:4-14. Memory Verse: Psalm 100:4.	Story: 2. What Kept the Chimney Waiting? (Building.) Poem: 2. Busy Bee (Builders).
3.—October 16. Keeping the Lord's Day. Lesson Material: Genesis 2:2, 3; Exodus 20:8; 31:12, 13; Psalms 100; 118:24. Memory Verse: Exodus 20:8; Psalm 118:24.	Story: 3. Poem: 3. Forget-Me-Not.
THEME: *Prayer and Praise.*	
4.—October 23. Praying for a Friend. Lesson Material: Acts 12:3-17. Memory Verse: James 5:16.	Story: 4. Androclus and the Lion (Deliverance of Bondage). Poem: 4. Up and Down (Certainty of God's Care).
5.—October 30. Daniel in the Lion's Den. Lesson Material: Daniel, chapter 6. Memory Verse: Psalm 145:18.	Story: 5. Bruce and the Spider (God's Protection). Grace Darling (Bravery). Poem: 5. Waiting to Grow (God's Protection).

*The Biblical Material used here represents the lessons for one-quarter of a year of the Primary Departmental Graded Series (International Course Modified).

†This material is taken from literature assignments intended for the first three grades of the public school. For this selection we are indebted to Miss Gertrude Kinkaide, a public school teacher in Philadelphia.

6.—November 6. Nehemiah the King's Cupbearer. Lesson Material: Nehemiah, chapter 1; 2:1-18; 4:6. Memory Verse: Psalm 145:18.	Story:	6. Whittington and the Cat. The Burning of the Rice Fields (Faithfulness to Duty).
	Poem:	6. Little Boy Blue (Faithfulness to Duty)
7.—November 13. A Story of a Thanksgiving Day. Lesson Material: Nehemiah 8:1-12. Memory Verse: Psalm 118:1.	Story:	7. How Patty Gave Thanks (Thanksgiving).
	Poem:	7. Twinkle, Twinkle Little Star (Thankfulness).
8.—November 20. Review. Review of the stories of Lessons 4 to 7. Memory Verses: Review Memory Verses of Lessons 4 to 7 and Psalm 86:12.	Story:	8. Review.
	Poem:	8. Review.
THEME: *Listening to God's Messengers.*		
9.—November 27. God's Messengers to Abraham. Lesson Material: Genesis 18:1-16. Memory Verse: Psalm 85:8.	Story:	9. King Alfred and the Cakes. Why the Evergreen Trees Keep Their Leaves in Winter (Hospitality).
	Poem:	9. Kind Hearts (Kindness).
10.—December 4. Samuel Bringing God's Message to a Boy of Bethlehem. Lesson Material: I Samuel 16:1-13. Memory Verse: Psalm 85:8.	Story:	10. Fairy Shoes (Obedience).
	Poem:	10. Lady Moon (Obedience).
11.—December 11. The Angel's Message to Mary. Lesson Material: Luke 1:26-38, 46-55. Memory Verse: Matthew 1:21b.	Story:	11.
	Poem:	11. Boats that Sail on the River (Promise).
THEME: *The Childhood of Jesus.*		
12.—December 18. The Angels' Song and the Shepherds' Visit. Lesson Material: Luke 2:1-20. Memory Verse: Luke 2:14.	Story:	12. Fulfilled (Promises Fulfilled).
	Poem:	12. The Lamb.

13.—December 25. The Visit of the Wise Men.
Lesson Material: Matthew 2:1-12.
Memory Verse: Matthew 2:11.

Story: 13. The Elves and the Shoemakers.
The Fisherman and His Wife.
Poem: 13. The Seed (Gifts).

This sample of one quarter's lesson material will suffice to show what might be done throughout the entire Departmental Graded Bible Course covering the three years of the Primary Department, or with any other lesson course, such as the Closely Graded Series, the Uniform Lessons of the International Sunday School Lesson Committee, the Scribner's Courses, or those of the Chicago Press. It is not intended that such extra-Biblical material should be used in this formal way each Sunday. At the most, it is simply to be referred to as material already in the mind of the child, which will serve as a good point of contact for religious teaching, or as further illustrations of religious truth. It must also be remembered that while such literature, forms the most prominent portion of extra Biblical material available for the teacher in the first three grades, in the higher grades, history, civics, science, music, and art, and other branches greatly increase the body of material rich in religious possibilities. Nor is it expected that this material should be restricted in its application to the Church school teaching period, nor that it always be used in direct connection with the lesson. At one time a song will call it up, at another time a class assignment, a class announcement, an expressional activity, or a personal conversation. School experience constitutes so large a portion of the pupil's life, that our extra-Biblical material must be introduced into our teaching in a great variety of forms. Above all things, it dare be done neither artificially nor formally, but as a given situation or opportunity arises where the material may be used to advantage. The wise correlation of these two thought and life processes, it must be very evident, will not only tend to unify the public school and Church school educational experience of the child, but it will also work to the advantage of both institutions, and make for a more enlightened and morally sound citizenship.

If these three lower grades, where the use of literature is possible only in its very simplest forms, furnish such an abundance of religious educational opportunities, it needs no great stretch of

the imagination to see that as we reach out into the broader realms of literature in the higher grades, this one branch of knowledge alone opens up endless possibilities and inexhaustible treasures upon which the Church school may draw for its educational work.

CHAPTER VIII.

Latent Religious Resources in History.

(God in the Deeds of Men.)

History is taught in the public school as being the *record of the deeds of men.* According to the inclination of the teacher, moral lessons are drawn from the subject matter presented and in some instances, but fewer in number, religious deductions are made. Owing to the limitations placed upon religious instruction in the public school, this is a natural and necessary result. But from the point of view of the teacher of religion, this represents a partial, if not false view of history. The pupil comes away from his study with the feeling that although in the far away past of which the Bible speaks—in that very remote time, "when heaven was agoing," as one Junior pupil put it, God might have had a hand in history, and might have sustained an intimate relation to the affairs of men, but he does not do so now.

The Church school is interested not so much in the facts of history as in the conclusions the pupil draws from them, and the use he makes of them. Through the facts of history taught in the public school, the Church school seeks to help the child to see that God is the ruler of the universe, and thus make Him controlling in the life of the pupil, and to do it in such a way that the Pupil's own experience will give him this assurance. In other words the Church school interprets history as being *the record of God's activity in relation to the deeds of men.*

Concrete illustrations of such divine leadership in American history are the following: The coming of the Pilgrim Fathers and the Puritans. Religious motives prompted their coming, and the civic life they established grew out of their religious convictions. Washington praying at Valley Forge in the critical period of the nation's early history is another illustration. The belief that "In God we trust" imprinted on the American dollar, is so firmly rooted

in the religious life of our people that it cannot be removed. Lincoln's statement, "it matters not so much whether God is on our side, as that we are on His side," and McKinley's prayer on his death bed, "Thy will be done;" these, and many other instances of this kind, show clearly that there is another interpretation of history that must be reckoned with. If the Church school fails to give this interpretation, it will not be done at all, and we must not be surprised to find that we are rearing a race of godless men and women.

We are not contending for a narrow-minded view of religious history; one that would limit God's manifestations of Himself entirely to a chosen people, or to a past age. We are dealing here rather with a universal law, the immanence of God in the life of every nation, in every period of their history. By attempting to lay down such a religious law, we are naturally confronted by difficulties; but the following general conclusions drawn from history can be maintained: Special nations have been chosen to render special services to mankind; the Jews to teach religion, the Greeks culture, the Romans law, government and organization, England colonization, Germany education, the United States to proclaim individual liberty. Another conclusion that grows out of this law of divine immanence, is the fact that God from time to time, has used nations standing on a lower religious plane, to carry out his purposes with nations on a higher level. Cyrus, King of Persia, for instance, was used to restore the Israelites to their native land, in order that their peculiar service to the world as a nation might not be permanently interfered with. Who is able to surmise to what extent God may be using Japan and China to shape the future destiny of the nations of the West?

A serious question has again been brought to the fore by the war, raising doubts as to the belief in the divine immanence. If there is a supreme loving Being, who is omnipotent, why should He permit a horrible war to sweep away many millions into eternity, and subject many more millions of innocent human beings to the horrible after effects of war? This question is not so difficult to answer if taken in connection with the divine code regulating the universal brotherhood of man as taught by Jesus Christ. Wars are not the result of a choice of God's will, but come from the choice of man's will in disobedience to God's command that men love one another.

Wars furthermore, result from the absence of sufficient public sentiment in favor of the reign of divine law that rests on love, which law is given to prevent war that wells up out of hate. It is in such an interpretation of history that the hope of the human race lies. Somehow we must find a way of bringing this conviction to the present age.

To make boys and girls see that God is active in twentieth century history, and desires to influence for good every individual living today, is the great opportunity and task of the Church school. If this is well done, it ought to mean a new approach to the study of history by the pupil in the public school, since a new motive for it is furnished. In the study of history from this view point, there is also found the justification for the attempt to Christianize America, and for enlarging the missionary enterprise of the Church, whereby it seeks to bring, what it believes to be the supreme religion to all the nations of the earth not yet possessing it.

For the purpose of illustrating the latent resources in history, we have chosen the Junior Grades of the Church school, ages 9, 10, 11, corresponding to Grades 4, 5 and 6 of the public school. We have chosen these grades because this is the period of the dawning of actual historical interest. The circle of experience has widened out, the boy now loves to climb the highest tree and the girl the highest hill, to see what is beyond. Mastery of the mechanics of reading and love of reading brings knowledge longed for, of peoples and places that cannot be visited in person. Although exact dates are still a matter of indifference and considered of little value, and, although exact sequence is not yet fully required in this period, the way is being prepared for the study of history in a real sense in the Seventh Grade. The vital interest in the period we are to study (grades 4, 5, and 6) still centers about the great deeds of great men, women and children. How the Church may utilize the history instruction given in the public school for religious ends, is seen in the following illustration:

The public school for instance, teaches the fact that Washington prayed in the dark days of the nation's early life. This is an interesting fact, but what was its hidden meaning for the nation's future? For all time to come the example of a president in prayer when his human resources were at an end, is a mighty stimulus to

every member of the nation to look up to God for help, not only in the time of trouble but at all times. The next great realization that grows out of that prayer is that help came. It might have been a mere coincidence, but the evidences from history pile up in such numbers that eventually the pupil comes to believe in the reality of prayer and in the assurance that prayers are answered. Such an interpretation of history not only greatly helps boys and girls to tie together their school duties with religion, but it also emphasizes the inseparability of religion from all forms of their many-sided daily activities.

The Unique Contribution History Makes.

History is unique in the rich contribution it makes of great realizations that mould the life of the individual and the race. It will be our chief task in this chapter to point out some of the great realizations of a religious character that lie latent in the public school teaching of this branch. We need, however, to constantly remind ourselves, how the various unique elements contributed by any branch of study stand in relation to all the Five Forms of Control so that these controls may be made to function to greatest advantage in teaching. Realizations are classified under Impression Control of which, as we have seen, they are a part, and of which they constitute a specific type. But realizations also have a relation to the other forms of control. Through Vocabulary Control we attach such specific terms to these realizations that will so definitely label them, that they will not only stick fast in the memory, but will constantly call up these realizations and suggest others, and thus tend to influence conduct. Through Variation Control we furnish many sided information as to how, down through the ages, these realizations authenticated themselves in the experience of a large number of individuals, and eventually of the race. Thus narrow-mindedness is prevented, and nobler living is apt to result. By regularly and systematically placing men and events into their historical setting, the application of the test of history becomes a habit controlling all thinking and action; the failures of the past are more apt to be avoided, and the successes taken advantage of, so that they find expressions in modified conduct. Difficulties standing in the way of religious beliefs and conduct may be removed by the

knowledge of the experience and accomplishments of other people of the present and past. An appreciation of real values in otherwise unlikeable persons tends to transfer to them also the regard we have for some other people. Thus a change of conduct toward them is more apt to follow than if these realizations had not impressed themselves upon us.

Before presenting the public school course in history, let us examine the religious goals set up for the Junior Department of the Church school. Let us think of them especially in the light of the great realizations of history that have a religious bearing.

Church School.

Standard for a Junior Department.

The standard for a Junior Department is that which it is possible for a pupil to become during the years nine, ten and eleven. What the pupil becomes manifests itself in conduct.

Conduct.

I.—The conduct of a Junior pupil may manifest:

1. Love and loyalty to God the Creator and Father, and to Jesus Christ as daily Companion, Guide and King.
2. Acceptance and public confession of Jesus Christ as his Saviour.
3. Reverence, love, praise and thanksgiving through worship.
4. Right choices and decisions in increasing numbers.
5. Acts in accord with ideals of moral heroism.
6. Habits of church attendance, daily Bible study, daily prayer and systematic, intelligent giving.
7. Growth in a life of service to others.
8. An unselfish and co-operative spirit in social relations.

Aims.

II.—To realize these ends in conduct, the pupil must have:

1. Knowledge of God in His creative and sustaining power, and of Jesus Christ in His power and majesty.
2. Personal knowledge of Jesus Christ as his Saviour.
3. Experience and training in worship.
4. Such acquaintance with the lives of heroes of the faith as will make him feel the attractiveness and value of right behavior.
5. Knowledge of Bible content and related facts of geography and history.
6. An understanding of what is meant by a Christian life for a Junior child.
7. Opportunity for service.
8. Ample opportunity for social contact under guidance.

This study of what the great outstanding religious historical realizations are, as conceived of in the light of these standards can best be made by comparing them with a sample of the lesson material used in these grades.

Junior Departmental Graded Series.

International Course: Modified.
(Three-Year Cycle for Pupils of 9, 10, and 11.)

OUTLINE OF COURSE FOR 1921, 1922.

Lessons for October, November, December, 1921.

Theme: Stories of the Conquest of Canaan

1.—October 2. Joshua Appointed Leader of Israel.
Teaching Material: Numbers 27:15-23; Joshua 1:1-18.
Pupil's Reading: Exodus 17:8-13; 33:7-11; Numbers 13:2, 25-33; 14:6-9; 27:15-20; Joshua 1:1-9.
Memory Text: Joshua 1:9.

2.—October 9. Rahab and the Spies.
Teaching Material: Joshua, chapter 2.
Pupil's Reading: Joshua 2:1-3, 6, 8-11, 15-18, 23, 24.
Memory Texts: Ephesians 6:10; I Corinthians 16:13.

3.—October 16. The Israelites Crossing the Jordan.
Teaching Material: Joshua, chapters 3, 4.
Pupil's Reading: Joshua 3:1-11, 13-17; 4:18-24.
Memory Text: Isaiah 43:2.

4.—October 23. The Siege of Jericho.
Teaching Material: Joshua 5:10 to 6:27.
Pupil's Reading: Joshua 5:10-15; 6:10-20.
Memory Texts: Ephesians 6:13. Review verse 10.

5.—October 30. Defeat and Victory At Ai.
Teaching Material: Joshua 7:1 to 8:28.
Pupil's Reading: Joshua 1:9; chapter 7.
Memory Texts: Ephesians 6:14, 15. Review verses 10, 13.

6.—November 6. The Punishment of the Gibeonites.
Teaching Material: Joshua, chapter 9.
Pupil's Reading: Joshua, chapter 9; Psalms 34:13; 141:3.
Memory Texts: Ephesians 6:16. Review verses 10, 13-15.

7.—November 13. Joshua's Battle Against Five Kings.
Teaching Material: Joshua 10:1 to 11:9, 23.
Pupil's Reading: Joshua 10:1-14, 16-27; Isaiah 2:2-4; 32:16-18.
Memory Texts: Ephesians 6:17. Review verses 10, 13-16.

8.—November 20. Joshua's Last Address (Review).
Teaching Material: Joshua, chapter 24.

Pupil's Reading: Joshua 1:7-9; Psalms 27:1, 3; 31:1-3; 91: 14, 15; Ephesians 6:10-12; Revelation 3-5.
Memory Texts: Joshua 24:15b, 24b.

Theme: Opening Stories of the New Testament.

9.—November 27. The Birth of John the Baptist Foretold.
Teaching Material: Luke 1:1-25.
Pupil's Reading: Luke 1:5-23.
Memory Texts: Luke 1:76, 77.

10.—December 4. The Birth of Jesus Foretold.
Teaching Material: Luke 1:26-56.
Pupil's Reading: Genesis 22:18; Isaiah 9;6, 7; Jeremiah 23: 5, 6; Luke 1:46-55.
Memory Texts: Luke 1:78. Review verses 76, 77.

11.—December 11. The Birth of John the Baptist.
Teaching Material: Luke 1:57-79.
Pupil's Reading: Luke 1:13, 57-79.
Memory Texts: Luke 1:79. Review verses 76-78.

Theme: Incidents in the Life of the Lord Jesus.

12.—December 18. The Birth of Jesus.
Teaching Material: Luke 2:1-20.
Pupil's Reading: Luke 2:8-20.
Memory Text: Luke 2:10, 11.

13.—December 25. The Presentation in the Temple.
Teaching Material: Luke 2:21-38.
Pupil's Reading: Luke 2:22-32.
Memory Text: Luke 2:29-32.

The following outline of the Philadelphia course in history will serve to show what latent religious resources are contained therein, ready to be utilized by the Church school.

Philadelphia Public School Material Used in History.
(Grades 4, 5, 6. Also Grade 3.)

In addition to the general outline of the characters included in the course it will be possible to give a detailed outline, of only one character in each grade. The material for Grade 3 is also included here, because of the large number of Bible characters it contains, and because of the close relation between this part of the course and Grades 4, 5 and 6.

Grade Three.

Aims.

In Grade Three the course presents a collection of stories dealing in the main with heroes of the ancient and modern worlds. In many cases these are highly dramatic and afford an abundance of material to give the pupils

vivid pictures of characters and incidents of other times. They are stories that grew in the hearts of the people, and represent the accumulation of centuries, being, in a sense, an epitome of the race life. They may be wholly legendary, partly legendary or historic. The intention is to give the children some knowledge of the lives of men and women who succeeded in overcoming obstacles and in bending nature to their will. The picturing of what we know of their lives and progress will give to the pupils of this grade a broader outlook upon the history of the race and a greater admiration for the glorious achievements of the past. As the story of the person is simpler than the story of the event, the work in this grade is preparatory to the more formal study of history.

Further opportunity to awaken the historical sense of the children is afforded in such simple concrete material as the national, state, and seasonal holidays and festivals. Since the pupils are in the picture making stage of development, these anniversaries can be repeated for several years without loss of interest. The teacher must take care, however to give them a different setting at each repetition adding new and higher significance to the events.

The arrangement of the material is complicated by the necessity of presenting a portion of the subject matter in chronological order, and another portion, that dealing with the festivals and holidays, according to the season in which the occasion occurs.

Fall Term.

Heroes of Legend and History.

Note: Because of the greater amount of festival material in the spring term, the stories of Siegfried, Arthur and Roland will always be presented in the fall term.

Grade Three A.

	Lessons
I—Joseph	2
II—Moses	3
III—David	3
IV—Ulysses	3
V—Alexander	2
VI—Horatius	1
VII—Cincinnatus	1
VIII—Siegfried	3
IX—Arthur	4
X—Roland	3
	— 25

Grade Three B.

	Lessons
VIII—Siegfried	3
IX—Arthur	4
X—Roland	3

XI—Alfred	3
XII—Richard	2
XIII—Bruce	2
XIV—Tell	1
XV—Joan of Arc	3
XVI—Peter the Great	2
XVII—Florence Nightengale	2
	— 25

Festivals and Holidays.

GRADE THREE A.

	Lessons
I—Columbus Day	4
II—Penn Day	1
III—Thanksgiving	1
	— 6

GRADE THREE B.

	Lessons
I—Columbus Day	4
II—Penn Day	1
III—Thanksgiving	1
	— 6

SPRING TERM.

Heroes of Legend and History.

GRADE THREE A.

	Lessons
I—Joseph	2
II—Moses	3
III—David	3
VI—Ulysses	3
V—Alexander	2
VI—Horatius	1
VII—Cincinnatus	1
	— 15

GRADE THREE B.

	Lessons
XI—Alfred	3
XII—Richard	2
XIII—Bruce	2
XIV—Tell	1
XV—Joan of Arc	3
XVI—Peter the Great	2
XVII—Florence Nightengale	2
	— 15

Festivals and Holidays.

GRADE THREE A.

	Lessons
I—Lincoln's Birthday	4
II—Washington's Birthday	4
III—Arbor Day	1
IV—May Day	1
V—Memorial Day	1
VI—Flag Day (Independence and Our Flag)	5
	— 16

GRADE THREE B.

	Lessons
I—Lincoln's Birthday	4
II—Washington's Birthday	4
III—Arbor Day	1
IV—May Day	1
V—Memorial Day	1
VI—Flag Day (Independence and Our Flag)	5
	— 16

Sample of Detailed Outline.

III—David, the shepherd king. (3 lessons)

a. David and Goliath—The shepherd boy visits the camp, meets the king; kills the giant.

b. David and Jonathan—David in the king's house; the king attempts to kill David; the agreement between David and Jonathan; the feast; the arrows.

c. David, the King of Israel—The boy David anointed; he becomes king; his kindness to Jonathan's sons; David makes Israel a strong nation; his death.*

References:

The Bible: I Samuel 17:12-54; 18:1-11; 19:8-11; 20:1-28; 35-42; 16:1-11, 13; 31:1-6.
The Bible: II Samuel 5:1-4; 8:1-18; 9:1, 3, 5, 7, 13.
The Bible: I Kings 2:1-10.

Reading List:

Baldwin: Old Stories of the East.
Foster: Story of the Bible.
Herbst: Tales and Customs of the Ancient Hebrews.
Price: Wandering Heroes.
Tappan: Old, Old Story Book.

*For additional material in history see Appendix II, page 248.

A study of the following sample lesson given in the Philadelphia Course book on how to teach a Bible character, shows how carefully the teacher must proceed in imparting religious information, and how necessary it is that the Church school give the supplementary material of a definite religious character.

Suggestive Lesson for Grade Three.

Grade 3A, Topic A IIIb.

DAVID AND JONATHAN.

This is suggested as the second of three lessons on David, the Shepherd King.

Preparation:

"In our last lesson, we talked about David and Goliath. Who was David? Who was Goliath? What did Goliath do? What did David do to Goliath? How did this make the people feel toward David?

"Today our story is about David and Jonathan. Jonathan is the king's son."

Presentation:

"After David had saved the armies of Israel by killing Goliath, Saul, the king, asked him to come to the palace to live and made him commander of the armies. David was loved by the people, and won many battles for Saul.

"Jonathan, the king's son, instead of being jealous of David for the favors which the king showered on him, loved him like a brother. David and Jonathan became great friends, so that when people nowadays want to speak of a great friendship they say it was like that of David and Jonathan.

"One day, as David was returning from a victory over the Philistines, the people came out of the city to meet him and they sang 'Saul hath slain his thousands and David his ten-thousands.' This made Saul very angry, for he said that the people gave more credit to David than to him.

"It was not long after this that David was entertaining the king by playing on the harp, for David was a skilful musician, when Saul in a fit of jealous anger hurled his spear at him. Quick as a flash David stepped aside and the spear sank into the wall. David then fled from the palace, for he knew that his life was no longer safe.

"Now Jonathan heard of what had happened, and he met David in a field outside the palace. There they arranged that David should stay for three days and Jonathan would plead for him with the king. On the night of the third day David was to hide behind a stone in the field and Jonathan would come out of the palace and shoot three arrows. If he shot them beyond the stone, David would know that the king still wished to kill him. If the arrows failed to reach the stone, David might return in safety to the palace.

"So David waited, and Jonathan went to the banquet hall to dine with the king. David's place was, of course, empty. The first day the king said nothing. Later he inquired for David, and Jonathan said he had gone home

to see his father. This made the king very angry, and he ordered Jonathan to find David and bring him to the palace that he might be put to death. Jonathan spoke kindly of David and asked the king why he wished to kill him. Saul said he feared David would become king instead of Jonathan, who, as the king's son, would naturally be king after his father.

"Jonathan loved David so dearly that he never thought of himself, but only of his friend who was in danger of his life. So he left the table in anger and, going out into the field with the boy who carried his bow and arrows, he shot three arrows. The boy ran to bring them back, as was his custom, and Jonathan called to him in a loud voice, 'The arrows are beyond.' Thus David knew that the king was still angry and that he must remain in hiding.

"With a few friends he wandered about the country for many years. Meanwhile Jonathan was killed in battle. Later David became king, and when he was an old man he proved his friendship for Jonathan by taking care of one of Jonathan's sons."

Dramatization.

"Now let us play this story. John will be David. Who will be Jonathan? James may be Jonathan. Henry will be King Saul, and Walter the boy with the arrows. This chair will be the big stone, this table the banquet table."

This is fine teaching from the point of view of the presentation of facts, and their interpretation in terms of moral control. Arriving at this point, the public school has finished its task. Viewed as religious teaching, this is like a visit to Rome with the Vatican left out. Here the task of the Church school begins. Its duty is to put back into the story its religious atmosphere and to interpret the facts in terms of their religious meaning, especially God-consciousness, which constitutes the very heart of the narrative.

Let us now point out some of the great religious realizations that are contained in the study of History in these grades of the public school.

Some Religious Realizations of History.

In each case we will first give a section of public school history material, and then point out the religious realizations lying latent therein.

Course in History.

GRADE FOUR A.

A—Explorers and Settlers.

I. The Stories of Great Explorers.

II. The Settlers in the South.
III. The Settlers in New England.
B—George Washington
C—Benjamin Franklin.

A. Explorers and Settlers.

1. *The Stories of Great Explorers.* Leif Ericson, the daring viking, Christopher Columbus, Sir Walter Raleigh, Samuel Champlain, Henry Hudson.

Closely associated with these names is the discovery of a new continent to relieve the population of over-crowded Europe; the search for gold for poverty stricken nations in the mother country; acquaintance with new food supplies, such as potatoes and Indian corn made accessible to an underfed people, and the discovery of tobacco.

Religious Realizations. Out of these facts grow such religious realizations as these: The discovery by scientists in the 19th century, of the law of evolution and its acceptance by Christian scholars as God's marvelous plan for the unfolding of the universe; the inestimable treasures of the divine storehouse so that when one portion of that storehouse is depleted, God opens new worlds to care for existing needs; the realization that God will only do for man what he cannot do for himself—Columbus must endure the hardships of the untried seas, but God will stay his weak craft; the law of the universal brotherhood of man witnessed by friendly relations with the Indians, men with vastly different training, customs and languages; love makes for peace and friendship; lack of obedience to the laws of love breaks friendships and breeds wars; Columbus trusting in a divine providence in response to a call to launch out; the great similarity between Columbus and Abraham of old; divine guidance in the invention of needed scientific instruments; the renaissance preparing the way for a great uplift of the human race; and when conditions are ripe for advance, God has the particular kind of a man needed ready, prepared through the conditions of the times in which he lives.

II. *The Settlers in the South.*
a. Captain John Smith.
1. The adventurer—the boy traveler; his life as a sailor, adventures with the Turks; return to England.

2. The leader—the search for gold; troubles in the colony; how he made the settlers work; his return to England; his death.

b. The Settlers and the Indians.
1. John Smith and Pocahontas.
2. Indian troubles; death of Powhatan; the Indians become unfriendly; attack the settlers.

Religious Realizations—A man is immortal until his work is done; hardships bravely and uncomplainingly endured make for spiritual leadership; only he who can control his own spirit can control others; material wealth is not the highest type of riches; "He that will not work shall not eat." "Let every man bear his own burden;" courage as a prime Christian virtue; self sacrifice the soul of Christianity.

III. *Settlers in New England.*
a. *Miles Standish.*
1. The sturdy Pilgrims—accompanies the Pilgrims; the voyage of the Mayflower; exploring the coast, the landing on Plymouth Rock.
2. Miles Standish helps in the first hard winter; famine and sickness; learning to plant corn; the first Thanksgiving Day.
3. The Captain—The Indian challenge of the arrow and the snake skin. Massasoit warns the settlers of the Indian attack; the Indians defeated.

b. *The Settlers and the Indians.*
1. Early relations—friendly welcome; Massasoit brings his two sons to the colony.
2. King Philip—his hatred of the settlers; his war, his death.

Religious Realizations—The Puritan estimate of the value of religion, as supreme above all other possessions, worth more than life itself; "Faith of our fathers, living still;" no hardship is so severe nor danger so threatening to warrant the sacrificing of one's religious convictions; we must obey God rather than men; religious liberty is essential to individual freedom; the hand of divine providence is seen in the choice of the people making up the New England Colony, and in the selection of the portion of the American continent to which they were unexpectedly diverted on their journey. Church and Church school, Bible, prayer book, hymnal, and the family altar, are the sources of inspiration out of which the noble life in the colony sprang and grew; the foundations of our national

life rest on a religious basis; the church procession headed by the governor in the center, the minister to his right and the military leader to his left, all sincerely bent upon unitedly and harmoniously promoting the holy cause of religion in an unadulterated form, is a tradition that should be handed down from generation to generation as the secret of a strong and prosperous state.

B. *George Washington.*
I—The young surveyor—Surveying for Lord Fairfax; public surveyor for the governor; hardships in the wilderness.
II—The governor's messenger—The French forts; the governor's message; the terrible journey; Washington's return.
III—The young colonel—Braddock sent against the French; Washington's advice; the Indian attack; Braddock's death; Washington saves the troops.

Religious Realization—Washington's realization of the need of divine help as seen in his prayer life at Valley Forge in particular, and in his church affiliations; his utterances as to the place of religion in the life of the individual as well as of the nation, should help men of lesser worth to appreciate their significance.

So we might go on and show the religious realizations suggested by the outline throughout the course in history for these grades, but the illustrations just given are sufficiently suggestive of what might be done in this particular branch. One more sample should be given to bring the experience of history down to our own times. For this purpose we have chosen from Section D, "Helpful Men and Women who Belong to Recent Times." Section II:

William McKinley—The liberator of Cuba. (3 lessons)
Born in Ohio (1843); sympathetic nature; taught school; President during the Spanish War; secured independence of Cuba; acquired Porto Rico in the West Indies and Hawaii, the Philippines and other islands in the Pacific; assassinated by a man who opposed all government (1901); statue on South Plaza, City Hall.

Religious Realizations—McKinley as the liberator of Cuba, reflects the religious make-up of his nature, which demanded action based on justice to the downtrodden. His refusal to declare war grew out of his supreme patience. His detestation of war and hope of finding a way of peaceful settlement are fundamentally religious sentiments. The climax of his religious experience was reached when he prayed for his assassin, and although cut down in the

glory of his career, he surrendered his life into the hands of his Maker, repeating the words of his sublime Master, "Thy will be done." He turned defeat into triumph through the use of the hymns, "Nearer My God to Thee," and "Lead Kindly Light." Such realizations of what constitutes a fully rounded out life, where religion is written in capitals, because the main spring back of all action, are ideals which need to be presented to the entire American youth of today.

The following type lesson seeks to illustrate how the Church school might utilize these latent religious realizations found in the teaching of history in the public school. For this purpose we have chosen as Church school material, a lesson taken from the Junior Departmental Graded Lesson Series, under the title, "The Call of Abraham." (Lesson 7, Nov. 14, 1920), and as public school illustrative material the lesson on Columbus, for Grade Six B, II.

A Type Lesson.

THE CALL OF ABRAHAM.

Church School Bible Material.

THE CALL OF ABRAHAM.

Teaching Material: Genesis 11:27 to 12:9.

Pupil's Reading: Genesis 11:31 to 12:9.

Memory Text: "By Faith Abraham, when he was called, obeyed . . . and he went out, not knowing whither he went."—Hebrews 11:8a, c.

Preliminary Work.

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Explanatory Notes.

Abraham, the Father of a Nation. .....
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"Ur of the Chaldees." .....
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The Journey. .....
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Public School History Material.

COLUMBUS.

Similarities between the Call of Abraham to go to a new country and the Call of Columbus to go to the New World.

About 3500 years after the Call of Abraham, God called Columbus to go to a new world.

Columbus was led of God he knew not where, because he was a God fearing man and a seeker after knowledge.

His purpose differed from Gods' purpose although his motive was religious and benevolent.

a. *He* sought gold to enable Ferdinand and Isabella, of Spain, to conduct a crusade for the control of the Holy Sepulchre.

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The First Bible Journey in the Holy Land.
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The Central Truth.

God's call comes to everyone at some time. His children are those who have faith enough to obey the call.

The Teacher's Aim.

To help the pupils to be ready for God's call and to arouse in them the determination to obey.

Teaching the Lesson.

Introduction.

NOTE. This lesson affords opportunity for an approach that will catch the interest of almost every Junior, no matter to what class of "little citizens" he or she may belond. The books, "Comrades from Other Lands," "The Making of an American," by Jacob Riis; "Little Citizens," by Myra Kelly, will help the teacher greatly in the presentation, as will also those numbers of Over Sea and Land which are devoted to pictures and stories of our cousins newly arrived from other countries. Fit this introduction to your special class of pupils, remembering always that immigrants of the first generation are very sensitive. If, instead of feeling that they are foreigners rather despised and looked down upon, they may be made to feel that the coming of their family to America showed high ideals and a longing for better things—in short that they have in them a bit of the same hero spirit which Abraham and the Pilgrims of later times showed—we may awaken in these young people a pride in their mastery and a desire to live up to the right kind of ideals. Children of native-born ancestry may have stronger sympathy aroused for the newly arrived immigrants,

b. *He* sought a new trade route to India to improve living conditions of the people of Europe.

God led him to America.

He gave God the glory for his success. When he discovered the New World his first act was to fall on his knees, thank God, and to call the New Land "San Salvador," that is, Holy Savior.

Growing out of his obedience the discovery of the New World has become a blessing to millions who today call Columbus blessed.

while their ambitions may be aroused by the knowledge of the high ideals which these later arrivals have displayed. Etc., etc.

Lesson Story.

Topic 1. Ur of the Chaldees. Using material in the pupil's edition, supplemented by that from the Explanatory Notes, make this as vivid a word picture as possible of life in Ur of about four thousand years ago. Emphasize the ever-present idol worship that made it imperative for the God-fearing family to move. Recall the experiences of Noah.

Topic 2. The Journey to Haran. Use the map freely. In classes of older pupils have at hand also a modern geography map of the Euphrates region, showing the relative positions of some modern cities such as Bagdad, with the old-time Ur and Haran. Trace the route of the first stage of the journey. Have explained the reason for the roundabout route.

Topic 3. God's Call. Have the call to Abraham read and the seven blessings of Genesis 12:2, 3, given and either written by the pupils in the notebooks, or marked by them in their own Bibles. Etc., etc.

Closing.

In all classes emphasize in closing that God's calls come to everyone. Recall examples of the call to come to the new world given thousands of immigrants to our country, so that they could better serve God. Impress upon the children the fact that God's call is coming to them here and now—the call to serve him. Have sung or repeated as a prayer hymn, "Jesus is Tenderly Calling Thee Home."

Next Sunday's Assignment.

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This one illustration of the attempt to correlate religious education material taken from the Bible period with that from subsequent history, not only shows the wealth of extra-Biblical material available, but this very abundance of material also explains why in the past, so little use was actually made of it. Twenty-five minutes on Sunday, would hardly warrant more than the presentation of the essential Bible material, with the most general reference to extra-Biblical matter. Now that Church school sessions on week days have come, it is possible to give more time to extra-Biblical material. As a method of correlating Sunday and week day teaching, Bible material might be reserved for emphasis on Sunday, and the extra-Biblical religious material constitute the major part of teaching of the week day session of the Church school.

When we consider that in addition to literature and history, science, civics, physiology, hygiene, art and music, and to a lesser degree also other branches, make further contributions to the body of religious educational material we can see how by paralleling the present systematic course in Bible instruction, given on Sunday, with a similar systematized course based on the materials offered by the public school that lend themselves to religious instruction there could be worked out a more adequate curriculum of religious education for the Church school. Such course could be labeled: "What History Has to Teach About Religion;" "The Religious Contribution Made by Literature;" "The Religious Implications of Science;" "Religious Aspects of Social Service," and similar titles.

In conclusion, for the benefit of Church school teachers who desire more information as to what boys and girls are being taught in the public school concerning history, we are adding the excellent reading list suggested by the Philadelphia Board of Public Education for its teachers, also a list of some of the text books used by the pupils. See pages 253, 254 (Appendix II).

CHAPTER IX.

Latent Religious Resources in the Natural Sciences.

(Seeing God in the Material Universe.)

God in the Universe—In teaching science, the public school completes its task when it has helped the pupil to discover the phenomena discernible in the material universe, and when it has interpreted these facts in terms of natural law. What it does more —and many teachers do more—is gratuitous, and is appreciated by those who look deeper into the realm of material things and their interrelations. The Church school's duty on the other hand, is to take the facts and laws of science taught in the public school, and bring them into relation to God, the Maker and Upholder of the universe. If it is wise, the Church school will reserve this right unto itself as the agency best able to do it. In the best interests of religion, the Church school should be held responsible for this phase of education. If a teacher of science, who has a sound religious appreciation of his subject, prepares the way, the task of the Church school is but half as hard, the faith of the pupil is safeguarded, and the falsely assumed contradiction between science and religion is removed.

Andrew J. White's attack on the Church in behalf of science was justified. It represents a fine piece of constructive religious work. But you will recall, as the title of his epoch making work indicates, "The Warfare Between Science and Theology," that this attack was not made against religion, but in its defense; not against the faith in the supernatural, but against a defective theology; not against the Church as such, but against a false position taken by the Church, by which it sought to make acceptance of the science of a given period essential to religious faith. More specifically, was his attack directed against an earlier interpretation of religion, that represented the Church as opposed to the newer discoveries of science as being the work of the devil.

Religion fundamentally consists of an attitude, and a corresponding relation to the supreme Being, and has its origin in the thoughts and feelings that direct our actions. The intellectual element is of secondary significance. It is a means to an end, a handmaid of religion. Theology is the intellectual interpretation we place upon the character of the supreme Being, and his relation to us. Religion becomes purer as our theology becomes sounder. The fetish worshipper's religion is rooted in his emotional life. It stays rooted there, when fear gives way to love as a religious motive, after the Christian missionary has completed his work. The more we know of the material universe, the more we think God's thoughts after him, and the better we should learn to know him and his beneficent dealings with his creatures. To make that claim, is to have it challenged, and to be reminded that human wars continue, that incessant warfare is being waged in the lower animal kingdom, and that epidemics and other forms of destruction through the forces of nature, all go to deny it. It is at this point that we come face to face with our educational problem as it relates itself to the religious teacher. While the phenomena of nature just enumerated are patent to everyone, and other instances like these will be readily recalled, there is more than one interpretation of these facts possible. The easy way is to usher God out of the universe, and too many are satisfied to choose that course. There are so many phenomena of a different sort, but equally as real, that require an explanation, that another answer must be sought. The evidence of design, predominantly beneficent; the gradual control of the forces of the universe and their yielding to the will of man; the almost universal experience of religion; the mystery of the personality of Jesus Christ; the revelation of God in the Scriptures; the eleemosynary work of the Church; its teaching and Christianizing enterprises; the heroic deeds of saints and great religious reformers as they faced persecution and death, the effect of obedience to moral law, and the Christian code gradually being applied to all human relations; these phenomena demand an explanation.

The natural scientist in the study of any phenomenon of nature that baffles him, in order to facilitate its solution, states his problem in terms of the following formula: $R = a + b + c + d \ldots\ldots + X$. R. represents the result as analyzed. $A + b + c + d \ldots\ldots$ rep-

resent certain elements in the result the scientist has discovered, and knows to be facts. X is an unknown quantity in the result for which he can not yet give an account, be it a disease germ not yet isolated, an ingredient required to assure the successful reaction of an antitoxin, or the search for the missing link.

Now applying this scientific procedure to the realm of psychology, X is always an unknown quantity until it becomes identified in the cortical nerve centers of the brain, either through some stimulus that presents itself directly to those centers, or reaches them indirectly through the peripheral sense organs. Upon this law of the mind there is general agreement among psychologists. Considered in terms of religion, all psychologists, even the most extreme materialists, will agree, that through certain forms of stimuli effecting the peripheral sense organs, such as viewing ecclesiastic art, hearing words read from sacred books, or uttered by representatives of religion, such as preachers, teachers and others, certain definite mental experiences are had and forms of behavior result that we call religion. The psychologist, who believes in the supernatural, fully agrees that much of what we call religious experience comes about in this way; he will even go further and say that religious experience, especially in its early beginnings in childhood, is probably almost entirely dependent upon the stimulus of physical phenomena. However when it comes to some of the mysteries that take place in the cortical centers of the brain, psychologists differ. They may be divided into two groups:

The first group consists of the extreme behaviorists or functional psychologists who insist that there is no X or unknown quantity in the mental process that could not be explained in terms of the brain itself if we knew enough about it. The only X, or unknown quantity they acknowledge in psychology is the great margin of ignorance concerning the brain itself. What people call "inner religious experience," "revelation," or "divine influence" is nothing more than certain natural processes going on within the brain cells themselves. Contacts with other human beings who belong to the world of phenomena influence this mental experience, but not a supreme being, who is only a fiction of theologians. These psychologists are technically called mechanistic psychologists.

The second group of psychologists are those who admit that

there is an X or unknown element in psychology, in the sense that there is much cerebral behavior for which they can give no account according to the ordinary laws governing the mind. They confess frankly they do not know what the X is, but are interested in the search for it. This group constitutes the vitalistic psychologists.

The third group of psychologists are the Christian psychologists. In addition to accepting the accredited conclusions of modern psychology they accept as a fact of psychological experience, that God acts upon the cortical areas of the brain directly through his holy Spirit as a stimulus. "We are not merely receptacles but channels of energy. Life and power is not so much contained in us; it *courses through* us. Man's might is not to be measured by the stagnant waters in the well but by the limitless supply from the clouds of heaven."* They arrive at this conclusion by the accepted psychological process of introspection as a means of securing knowledge and through the analogy of human experience by which one intangible personality influences another. The method has as much right to being called scientific as when the mechanistic psychologist in seeking a solution for his problem begins by giving X a hypothetical content and then proceeds to verify the correctness or incorrectness of his assumption by experimentation. The Christian psychologist places God in place of the X, and millions of men verify the correctness of the supposition by the testimony of their experiences and external acts. God to them means the God revealed to the world by Jesus Christ as contained in the record of the Christian Bible, and in subsequent revelations made directly to Christian consciousness.

This is in harmony with the teaching of the great Exemplar and Master teacher of Christianity, when he said, "God is a Spirit and they that worship him must worship him in spirit and in truth."

This reasoning, furthermore, is but the modern scientific way of stating the great religious law sensed and experienced by the chief among the apostles, St. Paul, as he echoed his Master's teaching in the words, "The natural man receiveth not the things of the Spirit of God for they are foolishness to him, neither can he know them because they are spiritually discerned." I Cor. 2: 14.

*"Psychology of Power," by J. A. Hadfield.

Religious education then proceeds to remove one by one the obstacles that seem to stand in the way of faith because of the questionings enumerated above. Gradually through a wise use of the facts of natural science interpreted from the standpoint of the God-controlled universe, new religious impressions and attitudes are formed, the intangible things of the divine spirit are sensed, new religious realizations are obtained, new likes and dislikes created, new standards and ideals give place to old and lesser ones, and a new motivation lays hold of life, namely obedience to the will of God as the only source of a worthy life. A new vocabulary labels the new experience, and makes it more truly our very own and conduct-controlling. A constantly increasing variety and many-sidedness of religious knowledge intellectually mastered by the pupil and translated into experience, gradually results in the formation of definite religious habits and one by one the difficulties to faith are removed that stand in the way of the control of conduct that is Christian in aim and in expression. The pupil looks out upon the world through the eyes of God, figuratively speaking. Hence when he looks into the telescope and microscope, what he sees simply bears testimony to the fact of God within the world of his consciousness and to His wonderful handiwork in the world of morals and religion.

The chief difficulty in the problem of science in relation to religion is the apparent contradiction between the "so-called science of the Bible" and the results of modern science. There must be no more hedging and dodging the issue. There are two leading facts that should be clearly kept in mind in this connection. First, the chief purpose of the Bible is to reveal great religious facts and principles, and not to serve as a text book in science. This has been said so long and so often that it should not seem necessary ever to repeat it again. The second thing to be remembered is that we must revise our views as to the essential nature of the Bible itself.

For instance, the supreme fact in the creation story is the statement, "In the beginning God created the heavens and the earth." This is a religious fact, permanent in its value. The manner in which this was done whether by a process of immediate creation or a process of evolution extending over long periods of time is not essential. Modern science has sufficient data to cast grave doubts upon the simple method of man's creation as narrated in Genesis, and

to suggest that this was not the way it happened. For the sake of truth, in which religion is primarily interested, we should not and dare not close our eyes to these facts, though at first they may cause ever so severe a shock to our faith. Does the Bible then record an untruth as to the creation of the world and man? No, it simply gives us the best account of the story of creation in existence in the day when written. It was the fullest truth these people had, and were capable of having, besides it shows the marks of a special divine revelation as to the concept of God it presupposes. A comparison of these accounts with similar accounts of the Babylonians, Greeks, Romans, Egyptians and other nations will prove this statement to be correct. The Bible account of creation satisfied the world until about a century ago when the age of exact scientific investigation was ushered in, and newly discovered truth made it untenable. Since then, much proof has accumulated to show that the world gradually, through millions of years of unfolding, development or evolution, became what it is today. But this does not bar God from the process, as some men have felt constrained to do. We are not face to face with the alternative: either believe in God, or in evolution. It is not a question of "either, or" but of acceptance of both; God and evolution. Faithful Christians dare confess with W. W. Keen, M.D., former dean of the Medical School of the University of Pennsylvania, the words constituting the title of his excellent little book—"I Believe in God and in Evolution." "In the beginning," God was in the process, today God is in the process, and he will be in the process in all eternity. Practically all well-informed modern Biblical scholars as well as scientists hold this view today.

Without him the world is unthinkable and would cease to be. Instead of discrediting the Creator, this discovery, which in itself, is a part of his plan of unfoldment, really magnifies him, and puts the story of creation and preservation of the world, on a level with the higher spiritual development of the race. To insist that the Genesis account of creation is the complete and final revelation God has given us concerning the origin of the world, is to misunderstand not only the Bible, but the entire course of history and in particular the history of science. Traditional Biblical literalism belittles the omnipotence of God, robs us of the chief heritage of our religion, the assurance of the presence of God in our own life,

and the promise to be with us, "alway even unto the end of the world." Besides, the public school presents the modern scientific point of view to the child. It is therefore little less than criminal, to permit the pupil to be taught modern views as to the origin of the world and its preservation in the public school and then seek to present to him a different story in the Church school. Both can not be true. This fact must be fearlessly faced and met, and our procedure in religious education must be in accordance.

This leads us to call more specific attention to the significance of the second difficulty in relation to the study of science and the Bible referred to above. If our contention is correct as to the scientific value of the account of creation found in the early pages of the Bible, the theory of the inerrancy of the Bible to the last letter and vowel point falls to the ground, and we are driven to a conclusion so far reaching as to revolutionize our view of the Bible in its entirety. This is true with this reservation, that no spiritual value whatsoever is lost in making the transition in thought to the new point of view. On the contrary the spiritual value of the Bible is enhanced by taking from Almighty God the responsibility for utterances and thoughts that are incompatible with his divine nature.

In other words the Bible, according to the best scholars today who are truly devout, is not a divine book as to every word and thought, but a divine-human book, having varying degrees of spiritual value in its different parts. Some parts could come from no other source than God, and other parts show traces of the limitations of human nature. Some parts had local passing value, other parts have permanent significance. But the book as a whole, contains and is the Word and will of God concerning man's salvation. No one who seeks to know the will of God can doubt this fact. There is not a moral or religious issue that may arise in the mind and experience of mankind for which the Bible will not give a satisfactory answer. This is its supreme purpose. Even in the making of the Bible, God honored man in this co-operative way. This gives us a Bible that harmonizes the God and Father of Jesus Christ with the Maker of the universe.

This theory is perhaps the soundest we have ever had of the Bible. It is at least more reasonable than the plenary theory of inspiration, which arose in the day when the Protestant church in

self-defense was obliged to place the doctrine of an infallible book as a basis of authority over against the doctrine of the infallible Church of Rome. Thus by accepting the newer theory, we simply supplant an older one, a lesser one for a better one. If these facts are accepted, the problem of religious education in relation to science is greatly simplified, and the conflict between religion and science ceases. The way is open for harmonizing public school and Church school teaching concerning the universe. The alternatives open are: either we must accept the modern scientific position, and have the assurance that the greatest probability is at hand, that step by step the scientific facts and religious facts acquired by the pupil will blend into a splendid harmony, and an enlarging religious experience, or we must take our stand against the modern viewpoint of science, with the expectation that the truth will win out over a false theological position, to the loss of faith in religion on the part of the youth. Certainly in such a dilemma the path of wisdom and duty should seem clear. Our God is a God of truth. Jesus says of him, "God is a spirit, and they that worship him must worship him in spirit and in truth." Jesus so worshipped him. He stood for truth in the face of the accepted beliefs of the dominant religious leaders of his time. He dared to accept what he believed to be true. His loyalty to the truth nailed him to the cross. Many champions of the truth have had their Calvary for the same reason. In our age some devout but deluded men are in the mood of sacrificing truth and its modern champions on the altar of tradition. Eventually truth will win. No religious realization is so important to impart to our youth today as the importance of loyalty to truth wherever found. There is nothing our world needs so much just now, as men who love truth above all else, and who are willing to pay the price for it. It is needless to say that we sharply distinguish between actual facts established, and researches that have not proceeded beyond the state of theory or hypothesis. Truth requires that such novelty mongers be led to the stake, figuratively speaking. Lathrop Stoddard in his book on the Revolt of Civilization says ". . . to us has been vouchsafed a passion for truth, such as the world has never seen. Other ages have sought truth from the lips of seers and prophets, our age seeks it from scientific proof (also.)*

*The parentheses are added by the author.

Other ages have had their saints and martyrs—dauntless souls who clung to their faith with unshakable constancy. Yet our age has also its saints and martyrs—heroes who cannot only face death for their faith, but who can also scrap (revise)* their faith when facts have proved it wrong. There indeed is courage!—And therein lies our hope." The application of the religious philosophy of Jesus, was never so timely or necessary as today. "Ye shall know the truth and the truth shall make you free."

This religious educational problem must not be left until the boys and girls go to college or even to the high school. For so delicate and important a piece of work, the opportunity must be seized when the child still moves in his early wonder-world; when religion is second nature. Even if this is done the problems of doubt, and sceptical opinions that arise later on in life, will give him a hard enough struggle to maintain his religious experience on a growing basis. This crisis for faith will be safely passed, if step by step we help the pupil to make the adjustment between his early religious concepts, and those that face him in mature years. On the other hand, we must not be surprised if college students lose their faith if teachers in their earlier school days neglect to make earnest efforts to prepare them for the new outlook on life and the world that will greet them in their high school, college and university careers. Anxious parents, face to face with this problem, will thank the leaders of the Church school for rendering this service, so far reaching in its effect upon parental happiness, as well as the student's peace of mind. It is for this reason that we have chosen as our field of application in science, the first grades of the public school extending through the Junior High School. The courses of study we have selected for this purpose are the following:

Philadelphia Courses of Study in Natural Science.

I. Nature Study. Grades I—III (Primary Department).
II. Geography. Grades IV—VI (Junior Department).
III. Introductory Science, Junior High School (Intermediate Department).

Of these courses I and II are used throughout the Philadelphia Public School System, and III is used in the Oliver Wendell Holmes Junior High School of that city. We are using this latter material pending the preparation of an outline of such a course for all its schools by the Philadelphia Board of Public Education.

PHILADELPHIA COURSE IN

I. *Nature Study.*

(Grades 1-3)

Foreword to the Philadelphia Course on Nature Study.

Geography is one of the great means by which we come to understand human life. It was formerly defined as a description of the surface of the earth, and under that definition location was the most prominent aspect of the study. In later years the content became much enriched by the consideration of the characteristic flora, fauna, and peoples of various regions, by a study of industry and commerce and of various physical phenomena. Still, however, the stress was laid upon description, and so long as this prevailed, geography could justly be called "a composite of sciences" and not a true and separate branch of knowledge.

As defined by modern educational leaders in that study, geography has a central idea of its own; that basic idea is the factor of *relationship between the earth upon which we live and the life which is lived upon the earth.* We may study on one hand the physical factors of situation, climate, topography, and natural resources of a region, on the other hand the plant, lower animal, and human life which occurs in that region; yet we have not attained to true geography until we have discerned, in part at least, how the life which we describe is shaped and directed by the physical conditions of its environment.

When the discovery of such life-relations is made the dominant idea of a course in geography, all other considerations fall into proper place. The study of location is seen as a means to an end. So-called "geographical" facts are recognized as raw material for the exercise of thought, to be used or not as they prove their relative value. Such facts will be remembered without great effort on the part of the pupil if they enter into strong associations. If they do not arouse thought, they may not be retained long in mind.

Nature study, beside being in itself a desirable portion of our curriculum, is also an essential preliminary to geography. The knowledge which is gained through nature study, the habit of observation which it fosters, the love of the beauty and plan of the great outdoors, are all valuable for sane and complete living and are also indispensable to a satisfactory basis for geographic thought.

The value of geographic study was amply proved during the World War; a study of true geography is even more necessary in peace, as the economic relations of the world again approach normal conditions. An intelligent appreciation of the inter dependence of far-separated parts of the world and of the physical environment which holds the strivings of various individuals and peoples is essential to effective participation in large social activities.

General Suggestions.

Geography deals with the reactions of man upon nature and of nature upon man. It is therefore evident that the study of geography should be based upon a study of nature. Observations of plant and animal life, the soil, the

sky, and the weather, form a logical approach to a consideration of the geographical features in the pupils' own environment and ultimately in the world at large. Having noted the various phases of nature in their immediate surroundings, they will be prepared for an intelligent study of the manner in which this environment is being affected by man, as well as the response that man is making to his natural surroundings in the effort to obtain the great necessities of life—food, clothing, and shelter. Therefore, the study of geography, begun in Grade Three, is preceded by nature study.

Nature study is begun in Grade One and is carried on throughout the first three years. The chief aim of the lessons is to develop in the pupils the habit of obtaining information about their surroundings, by careful personal observation. The value of an appreciation of the wonders of nature, and of the enjoyment to be derived from observing these marvelous manifestations, should be kept constantly in mind. As the work is seasonal, it cannot be subdivided for Sections A and B.

The aims of nature study can best be fulfilled by having the pupils make their own observation. It is necessary that they shall gain knowledge through the use of their own senses. The habit of keeping open all of these "gateways of knowledge" is of vast importance, The more senses engaged in obtaining information, the more complete and lasting will be the resulting impression.

Facts must not be forced upon the pupils. Pictures should be used as a help in the interpretation of experiences, not, however, as a substitute for contact with real things. The pupils should make their observations frequently so as to furnish a basis for the drawing of simple inferences; emphasis, however, should be placed upon the observations rather than on the reasoning.

In conducting the work in nature study the teacher should, in the first place, guide the observations of the pupils so as to lead them to the solution of simple problems in their environment. She should also make definite use of the project-problem method in those parts of the work to which this method is readily adapted. The project-problem method, wisely used, offers opportunities for the self-active development of the pupil; but it is also a method which makes great demands on the skill of the teacher. The exclusive employment of the project-problem method sometimes renders it impossible, through lack of time, to cover as much ground as may be desired in a particular grade or topic; but the interest which the method arouses and maintains, its conformity to the conditions of human life, make it desirable that it be employed whenever possible.

The word "project" in this course is used to express a constructive activity, usually involving the solution of various problems. Unless the activity is one in which the child is pleased to engage, and unless the problem is one in which he feels a real interest, the method will fail of its best effect. Many simple problems will, of course, arise in the progress of the work, which will serve to enlist the interest and direct the observation of the pupils without necessarily involving the development of a project.

Outline of Course in Nature Study.

(Note: The following arrangement of topics is not necessarily a guide as to the order in which they should be presented. The order should depend to a great extent upon local or incidental conditions.)

Grade One.

(Twenty minutes per week)

A. *Autumn.* Topics for September, October and November.

I. *Weather.* Direct the pupils' observation along the following lines:

a. *Sky.* Have pupils note sunny days and cloudy days.

b. *Temperature.* Have pupils note whether the day is warm or cold. (The term temperature is to be avoided.)

c. *Winds.* Have pupils note whether gentle or strong. Introduce the term windy days when needed.

d. *Moisture and Precipitation.* Have pupils observe rain, frost, fog. (Term moisture and precipitation are not to be used by the pupils.)

Summary. As a result of observations as suggested above, pupils will probably perceive that in autumn there are many sunny days but the days become shorter and colder.

II. *Plant Life.* It is important that the child be given opportunity in the classroom, in the schoolyard, or elsewhere, to observe actual specimens of objects treated.

a. *Fall Flowers.* Pupils should identify golden-rod, aster, chrysanthemums. Have them observe color, form, odor.

b. *Trees.* Have pupils distinguish trunk, bark, branches, leaves. At least one tree—preferably one in the school-yard—should be observed throughout the year to note the changing of color, the falling of leaves, and the presence of the buds in the fall, and the swelling of the buds, the blossoming and unfolding of the leaves in the spring. Observe Arbor Day with simple ceremony.

c. *Fall fruits and vegetables.* Pupils should identify white potato, sweet potato, onion, pumpkin, apple, pear, peach, grape. (Consideration of other fruits and vegetables coming within pupils' experience is optional.) Refer to home preserving as a means of using fruits and vegetables throughout the year. Recognize Thanksgiving Day as a harvest festival.

4. *Bulbs.* Have pupils examine bulbs and note resemblance to onion. Plant in garden or box. Note care required and growth.

e. *Seeds.* Have pupils handle and compare such seeds as are obtainable, e.g., apple, grape, tomato, watermelon, and flower seeds. Talks about the seeds' method of travel, making use of specimens such as wings of maple, sails of milkweed and dande-

lion. Special adaptation of Spanish needle, burdock, or beggar tick for clinging.

III. *Animal Life.* This topic, like the preceding, should be made concrete. The teacher should give the child opportunity for actual observation of the objects considered if it is at all possible. A brief excursion may provide the desired experience.

a. *Birds.* The pigeon: its appearance, its note, its food, its flight, care of its young.

b. *Caterpillar.* Have pupils identify caterpillar and its cocoon for purpose of destroying them.

Note: At the close of the season at least one lesson should be given co-ordinating the observations in such a way that the pupils shall have the following:

(a) A concept of the season.

(b) A realization of the fact that the characteristic weather of this season has a certain definite influence on plants and animals.

B. *Winter.* Topics for December, January and February.

I. *Weather.* Direct the pupils' observation along the following lines:

(From this point on the course for this grade is given only in condensed outline.)

a. *Sky.*

b. *Temperature.*

c. *Winds.*

d. *Moisture and Precipitation.*

Summary. As a result of observation as suggested above, pupils will probably perceive that in winter there are few sunny days, and that the days are short and cold.

II. *Plant Life.*

a. *Winter flowers and plants.*

b. *Trees.*

c. *Fruits.*

III. *Animal Life.*

a. *Domestic animals.*

b. *Birds.*

IV. *The Night Sky.*

Note: At the close of the season at least one lesson should be given co-ordinating the observations in such a way that the pupils shall have the following:

(a) A concept of the season.

(b) A realization of the fact that the characteristic weather of this season has a certain definite influence on plants and animals.

C. *Spring and Summer.* Topics for March, April, May and June.

I. *Weather.*
- a. *Sky.*
- b. *Temperature.*
- c. *Winds.*
- d. *Moisture.*

Summary. As a result of observation as suggested above pupils should perceive that in spring and summer the days become longer and warmer, with the sun mounting higher in the sky.

II. *Plant Life.*
- a. *Spring flowers.*
- b. *Trees.*
- c. *Seeds.*

III. *Animal Life.*
- a. *Birds.*
- b. *Insects.*
- c. *Wild and domestic animals.*

The child's interest in nature is laid hold upon in this grade in order to begin the study of this important branch of knowledge. In religious education advantage is taken of this interest to build into these facts the conviction of the existence and activity of God in the universe. In Grades Two and Three, the same general topics are discussed under the headings of the seasons, with the elaboration increased experience makes possible in the higher grades. Only one change needs to be noted, namely after this foundation work in simple Nature Study has been going on in Grade One and Two, the way is prepared for the beginning of Geography in Grade Three, which is carried on simultaneously with Nature Study, but receives the greater emphasis. This material likewise is preparatory to the study of Geography, which begins more seriously in the Fourth Grade.

*For additional material in the Course in Nature Study see Appendix III, page 255.

CHAPTER X.

Latent Religious Resources in the Natural Sciences (Continued).

(Seeing God in the Material Universe.)

III. Course in Introductory Science in the Holmes Junior High School.

Miss Agnes Kennedy, one of the instructors in science in this school (in Current Education, for December, 1918), has the following to say about the course:

Only a generation ago education was intended to train the child for his later life and disregarded altogether his present needs. All knowledge was confined to the schoolroom and books. Occurrences beyond this were not in the curriculum. Thus the many and varied experiences which the pupil of high school age met were unexplained and no desire for further knowledge aroused.

In our course we study in Science we feel that we have overcome this difficulty. In the seventh grade the geography of the world is covered under the topics of Food, Clothing, and Shelter. The food he eats, the clothing he wears, the house he lives in, which heretofore entered this child's consciousness as finished products, are now shown to be composite substances assembled with much thought and labor. He sees the dependence of man on his neighbor and a community spirit is fostered within him. He gets his information from reference books, pictures, specimens, and lectures. Distinguishing characteristics are observed and cause and effect reasoned out. Gradually, with this training a scientific attitude of thought is adopted which is necessary for the work in the eighth and ninth grades where General Science is taught.

General Science in the eighth grade is somewhat of a new idea, but if the experiences come to the child of that age, why not give him a scientific explanation for them? "The proper study of mankind is the world of which he is a part." He must see the earth in its big relation to the rest of the universe and realize that there are certain laws which govern its motions and countless forces which act upon it. These ideas may not be new but very likely misunderstood and incorrectly explained. It is our province to set him right and lead him to recognize and interpret these forces when he meets them. To make the work practical and avoid pure theory is our aim in both the eighth and ninth grades. The pupil works in the laboratory. His appa-

ratus is often of the simplest kind, sometimes made by himself and yet illustrative of the great scientific laws. "Study the thing itself—not about the thing" is our motto. The necessary materials, with clear directions for their use, are given and the work of the teacher becomes one of masterful inactivity. Voluntarily the class performs the experiment, observes results and is led to reason out the underlying principle.

Thus with the learning of the "why" of daily happenings and the acquiring of systematic lines of thinking the child becomes a more desirable and intelligent citizen, better fitted not only for his present life but for his adult life, for the scientific method is coming more and more to be used in all lines of human activity.

Course of Study.

7A Grade.

Map Study of Afrca.

Ocean currents and their effects.

Food Supply.

Classification of articles of food.

Philadelphia's Food Problem—Sources of Philadelphia's food supply. How transported to the city. Pure food laws. Inspection. Standardization of weights and measures. Garbage disposal. Foods available for cooking purposes.

Food supply of the past—Colonial Philadelphia. Primitive man.

Food supply of the future.

Geographic sources of a meal.

Foods—Fish, meat, cattle, sheep and swine.

Vegetables—Philadelphia's supply, wheat, bread, rye, oats, barley, corn.

Fruits—Temperate, semi-tropical, tropical.

Beverages—Coffee, tea, cocoa, alcoholic drinks, milk, other dairy products. water.

Map showing sources of food supply.

7B Grade.

Map study of Australia.

Shelter

1. Clothing.
2. Housing.

I. Clothing.

1. Primitive man:
   Need for clothing, types of clothing materials used. Why? Probable sources of raw material.
2. Modern man:
   Materials used, regions, description, preparation, uses. Cotton, flax, hemp, jute, rubber, wool, silk, leather.

3. Clothing manufacture:
   Colonial days, present day, Philadelphia's place as a clothing center.
4. Visit to a typical factory.
5. Purchase of clothing: where, when, kind.
6. Map showing regions that have contributed to modern dress.
7. Ornaments.

II. Housing.

1. Evolution of the modern house:
   (a) Temporary.
   (b) Permanent.
2. Temporary—caves, tents, etc.
3. Permanent home:
   (c) Building sites.
   (d) Construction.
   (e) Conveniences.
   (f) Contrast between rural and city homes.
4. Division of labor.
5. Building materials: Lumber—forests, stone, brick, concrete, glass, metals.
6. Heating.
7. Lighting.
8. Sanitation.
9. Transportation: How Philadelphia is solving the problem.
10. What chance Philadelphia has to rival New York as the first city of the United States.*

By comparing these three courses of study, Nature Study, Geography in the lower grades and Introductory Science in the Junior High School, the close relationship between them will have been noticed. There is a steady progression in the plan. In the early grades the way is left open for specialization in science without introducing an elaborate detail that might be dry and useless. One other thing will have been noticed, namely, the reason for selecting geography as a branch rich in latent religious resources for education. The Philadelphia Board of Public Education assumes that *"Geography deals with the reaction of man on nature and of nature on man."* They also emphasize the fact that *"The human side should be constantly kept in mind."* This means that geography is no longer thought of merely as dry maps and locations of mountains, rivers, boundaries, cities, etc., but as bristling with life and human experience. The field of opportunity for religion therefore,

*For additional material in this course see Appendix III, page 269.

is unlimited in resources in such a study of geography. The following steps are taken in the development of these three courses. *First,* the child must acquire an intimacy with nature as such. *Second,* the effect of nature and its forces on man, and man's reaction to these forces, must be made known through geography. *Third,* the hidden causes and laws that lie back of nature are imparted through the study of science as such. So close is this relationship conceived between these branches that the Holmes Junior High School Course devotes the first year of its Science Course to Geography. In the second year it treats Introductory Science, which is followed, toward the end of the course, by the application of these introductory scientific principles to special branches of science, like chemistry, botany, physics, zoology, etc. Now let us see what religious resources lie latent in these three courses respectively. The field is so extensive that we must limit ourselves to only a few of the very high spots.

Latent Religious Resources in the Natural Sciences.

The Unique Contribution Science Makes to Religious Education. Considered from the point of view of the Five Forms of Control of conduct, the unique contribution made by science lies in the field of Impression Control and there more specifically still, it is *realizations* that stand out most prominently. It is hardly necessary to repeat that this by no means excludes the usefulness of science in developing the other controls. Science makes many contributions to Vocabulary Control, and a rich many-sidedness of material in this field further assures variation in thought and action. The schematic form, in which the facts of science are tabulated, and the observation of the habits of men and animals, in the very nature of the case, promotes the cultivation of worth while habits. Transfer, or the ability to meet the new situations that are constantly presenting themselves to the student's faith and life, results from the variety of material presented. It would be interesting to trace out the contributions science makes to each of these controls in relation to religious education, but this is manifestly impossible without extending our study to the confines of many volumes. We must restrict ourselves to the big religious realizations that spring from this source. In thus asserting that the chief contribution science

makes to religious education is realizations, we are not forgetful that the unique contribution science makes to general education, lies in the field of Habit or System Control, and that in a general way, the cultivation of the scientific point of view as a habit of thought applied to religion, is even more fundamental in importance, than the specific realizations growing out of this habit of mind, to which we must confine our attention in this discussion.

I. Nature Study*

Religious Realizations. We will recall that the Philadelphia course in Nature Study is organized about the four seasons of the year and that under each season the following topics are discussed: I., Weather; II., Plant Life; III., Animal Life. In some grades the Night Sky and Human Life form additional topics. With these facts fresh in mind, let us see as we select as our illustration, the section of the course entitled "Spring and Summer" of the First Year's Work, how rich in suggestiveness this course in Nature Study is for religious education.

C. Spring and Summer Topics for March, April, May and June.

I. Weather.

A. The Sky (By Day).

This study suggests the following religious realizations: The ease with which the sky is associated with heaven and spiritual things; the individual child as well as the childhood of the race imagines its God or gods as dwelling in the skies; unless the child gets its idea of the Deity in this concrete fashion, it will have no foundation upon which to build its later abiding spiritual conceptions; the glory of the sun and its life giving power; the ease of understanding how ancient people deified the planet and confused the object with the great Being back of it; the mystery of the clouds as one of the means through which God provides for the maintenance of all life, plant and animal alike.

* It should be noted that perhaps at no place in the Church school has greater advantage been taken of the teachings of nature study in the public school than in the first grades. The co-ordination in thought between the educational enterprise of the children in the two schools they attend, is more nearly complete here than at any other point.

B. The Sky (By Night).

As wonderful as the sky appears to the child by day, more wonderful still does it seem at night. The myriads of stars like so many little lamps hung out by the heavenly messengers to delight and guide the world children, inspires the child mind with awe and wonder. "Twinkle, Twinkle, Little Star" ends with the refrain, "How I Wonder What You Are?" The teacher of religion has a rare opportunity to answer this question, and to put God into the child's world through the use of the words of the Psalmist, "When I consider the heavens the work of Thy fingers, the moon and the stars which Thou hast ordained." The gentle silvery moon gliding so gracefully through the clouds, what far away feelings of awe and reverence that sight awakens in the child's heart! Whether by day or night, the sky means the upward look, aspiration for all that is noblest and best. Put God into the child's life early. The sky will help to do it. To hitch his wagon to the stars, and keep it hitched there throughout life, is the supreme task of the teacher of religion.

Temperature, winds, moisture and precipitation should be made to mean more than mere material phenomena. As wonderful as these are when viewed only from this standpoint, they mean far more than that. They are the means a loving God has provided to supply food, clothing, homes and other untold blessings to mankind. Under each of these topics again, the religious realizations suggested are numerous. Temperature in the cold climate requires man to labor, using his mind and body, to secure shelter and food for himself and his family; labor is for man's good, therefore, the divine command, "Six days shalt thou labor and do all thy work." In hot climates men can and must labor less, hence God, through the favorable processes of natural law furnishes the crops, whilst man's labor consists chiefly in gathering them and sending them to feed the people of other parts of the world.

II. Plant Life.

It is not too early to bring to the child mind the religious realization that man creates nothing, that only God creates; that all life is in God's hands; that man comes into this world and finds everything ready for his use. He may take existing materials and put

them into new forms, but he adds nothing to the stock of the world's raw material. Nor can he destroy any of it.

a. Spring Flowers.

Whence do they come, blooming in the window or in the garden? It is not enough to say from seeds placed in the ground, through the influence of the spring sun, warm air, moisture and elements in the ground. Back of all this is God. The little child asks the question concerning God in a hundred different ways. Here is the teacher's opportunity to show that these natural phenomena express ways in which God works in the universe. Some of the work He alone can do: for instance, He alone can give power to the sun. Other parts of the work we must do, or we can have no flowers. We must plant the flowers where the sun can get at them. The wild flowers grow in the same way. God's helpers are many, whom he calls to work with him in the fields and in the woods; the birds and the winds to carry the seed, the bees to fertilize blossoms, flowers and plants, and man to make two blades grow where only one grew before.

b. Trees, Fruits, Vegetables and Seeds.

All these have a wonderful religious meaning. The tree suggests the mystery of its origin and growth. Back of it is God, working through the laws and forces of nature. The blessings of God, extended through the gift of the tree, are beauty and usefulness, shelter from the sun for man and beast, protection against storm and flood, materials from which to build homes, churches, factories, and to make furniture, toys and tools as well as paper for books and tablets and innumerable other things. So every one of the topics included in the course is rich in the religious realizations it suggests. All these things point to God's loving care for his creatures.

III. Animal Life and IV. Human Life.

Each of these topics further suggests a wealth of religious realizations, which, if properly presented, will deepen the God-consciousness, and tend to lead to moral and religious conduct. A careful study of the "standards," and especially the religious "objectives," and "means" used for their realization in these early grades,

as suggested by Church school leaders, shows the close similarity between the work of the public school and Church school in the lower grades, and the opportunities the public school affords religious education to realize its aims.

II. Geography.

The course begins with a study of the geography of Philadelphia, and widens out until the pupil is made acquainted with the whole round globe. Here again the religious resources latent in the great mass of facts presented are exceedingly rich. In our study we will have to restrict ourselves to stating the religious realizations suggested by only a few important topics: such as: 1. Population. 2. Industries. 3. Bible Lands. 4. Mission fields.

1. *Population.*

The mixed population not only of our cities, but in many of our rural sections, with the differences in race, religion, social status, and political views, all tending to separation, suggest the duty and opportunity of Christian brotherliness, and the possibilities of religion in helping the social leveling-up process for which the public school stands. The missionary problem might be made much more attractive and real, and be brought nearer a worth-while solution if the public school facts and the Church school facts were brought into a more vital and real relationship. A mission-box for far-away people on the frontiers means little, if the pupil knows little about frontiersmen. The pinch of poverty that prevents children whom the pupils know, from attending the public school, puts a different aspect on home missionary work.

2. *The Industries.*

The word fairly bristles with the religious suggestiveness contained in the concepts it presupposes, such as power, machinery, production, transportation, salesmanship, consumption. The study of each of these enterprises has many religious implications. The idea centering about the consumption of goods, for example, is especially rich in religious and social values both from the point of view of our obligation to God, and our duty to our fellow men all over the earth, upon whom we call for our breakfast, dinner and supper,

three times a day throughout life, and without whose help our shelter and daily comforts would be exceedingly meagre. Think of the teeming millions of men in the fields, the forests and the mines, on land and sea, in factories, foundries, blast furnaces, mills, shops, on railroad trains, trolley cars, not to mention the professional men, the hosts of pupils getting ready for life's work and the important class of toilers in the home. Back of each one of these is God, who gives enlightment, guides the intellect, and lends skill to the task in hand in the thousands of forms in which life's work presents itself. Consciousness of the realization that God is in all this, and of what we owe him and our fellowmen, would greatly enrich life and change the entire industrial situation. A rare opportunity comes to the Church school teacher who knows the facts with which her pupils are being made familiar in this field in the public school, to take these facts and place them in relation to God and the part He plays in them, to relate man and God in the partnership they hold to each other in the world's work, and to define the proper relationship of men in their co-operative activities. To do this is to make religion vital in the lives of one's pupils.

3. *Bible Lands.*

When the pupil gets to the study of Bible lands the Church school teacher should use this opportunity to tie up with these localities, the rich religious events associated with them. The recent war has added greatly to this treasure of knowledge. Here a splendid opportunity is offered to relate the religious experiences of the past to present day life.

Mission Fields.

The best possible aid to the study of missions is the abundance of materials offered by the public school course on South America, Africa, India, China, Japan, Korea, and the Isles of the Sea, not to mention our own native land. In connection herewith the spiritual needs of these peoples can readily be pointed out by the Church school teacher and connected with the story of what the Church is doing for them, and how each pupil may help the cause in a specific way. The short cut to remove the prejudice against missions is to project it against the background of public school geography facts.

III. The Course in Introductory Science.

Junior High School (Intermediate Department, Ages 12, 13, 14.)

To illustrate the latent religious resources found in this part of the course, we will restrict ourselves to the section that deals with the portions devoted to science technically so called. Since it was in the field of Biology that the great battle with religion was, and is still being fought out, we have chosen this specific branch to show the large religious values science contains. A vast amount of data has been gathered by the biologists that at first sight are startling to an old fashioned faith. For instance, the classification of the various forms of animal life, their close structural and functional relationship, the striking similarty between the higher animal orders and man and the marked advance of the modern man over his primitive ancestors. These scientific facts no well informed man denies today. Nor does anyone take exception to the established laws that have been derived from these facts. The biologist has discovered, for instance, that there is such a thing as protoplasm, which is the simplest form of animal life. He has also discovered that this protoplasm is again differentiated into many other forms; that the seat of life is found in that form of protoplasm known as spermatozoa in the male and as the ovum in the female of the species; that every time these two forms of protoplasm, in normal condition, are brought into contact with each other, in a suitable environment, life is engendered in embryonic form. Here is a very specific proof of facts that the microscope has established beyond any doubt.

The law is indisputable, because the evidence for it is overwhelming. But the whole story is not told, when the scientific facts are gathered and the law is derived. Only the easy part of the problem is solved. Whence the original protoplasm? What and whence the mysterious power within the protoplasm that produces the result? Why cannot man create protoplasm? This is the X or unknown quantity with which the scientist grapples, and which question he cannot answer, unless he is a theist. To deny the existence of God only makes the problem more difficult. The teacher of religion on the strength of the Word of God, and an inner experience, answers, "Back of all this is God. By His power protoplasm exists, and by the laws he has placed into it, protoplasm acts as it

does in maintaining animal life on the globe." In this way God remains central in the universe. To help the student to get this point of view regarding science is one of the big problems of the teacher of religion. This illustration is but one of many like it that science presents on every hand. The richer the teacher's experience and the larger his acquaintance in this field, the greater his usefulness to his pupil.

The science of physiology is one of the biological sciences which in a particular way lends itself to practical application in the teaching of religion. The body, as the abode of the soul, that mysterious something we call personality, must be kept pure and holy if the soul or personality is to be kept pure. The wonderful functioning of the nervous system, the circulatory system, the respiratory system, the digestive system and the co-ordination and inter-action of muscles, tendons, ligaments and bones, together with the unity and harmony with which all the various parts of the human body work together, is a phenomenon that cannot be explained without the molding and guiding hand of a great supreme Being. The marvelous mechanism of the human eye, for instance, and its functioning, or of the ear, or any of the bodily organs, these things are the miracles of miracles. Human reason halts in the face of such facts, and the man of devout mind falls at the feet of his Maker to worship. So we might take Botany or Chemistry or any of the other sciences that are taught in an introductory manner in the grades we are discussing and find multitudinous opportunities for religious application.

Further latent religious resources in science teaching, are the divine blessings which have accrued to man as a result of such studies. Fear and superstition, intellectual and ecclesiastical oppression in large measure have passed away in consequence thereof. Daily toil has been greatly relieved of its drudgery through the invention of machinery. New means of communication and transportation, untold bodily comforts, and pleasures of the mind have been added to make existence more endurable and enjoyable. All of which things should be classified among the bounties of the grace of God, extended through the instrumentality of, and in co-operation with, men of science.

CHURCH SCHOOL.

Standard for the Intermediate Department.

(Junior High School Age.)

Specific Religious Aims:

(a) The acceptance of Jesus Christ as a personal Saviour.
(b) A knowledge of Christian ideals.
(c) A personal acceptance and open acknowledgment of these ideals.
(d) A public acceptance of the privileges and opportunities of church membership.
(e) The development of the social consciousness, and the expression of the physical, social, mental and religious life in service to others.

Keeping these objectives of the Church school in mind, the teacher of religion should aim to enrich his Bible teaching, through a wise choice of live and interesting illustrations taken from nature study, geography and science, as the case may be, so that his teaching may lay hold of the experience of the pupil, with the expectation that thereby a new interpretation will be put upon these branches and a new motive be injected into his public school work and entire daily life.

A sample of Bible material offered for pupils in the Junior High School period, as this constitutes a part of the Church school curriculum, is given below.

Intermediate Departmental Graded Series.

International Course: Modified.

(Three-Year Cycle for Pupils of 12, 13 and 14.)

Lessons for January, February, March, 1922.

Theme: Studies in the Gospel by Luke (Preparation for Church Membership).

1.—January 1. Jesus and Temptation (A Lesson on Temptation).
Lesson Material: Luke 4:1-14.
Memory Scripture: Luke 4:4.

2.—January 8. Jesus the Preacher (A Lesson on Church Attendance).
Lesson Material: Luke 4:14-30.
Memory Scripture: Luke 2:22.

3.—January 15. The Good Samaritan (A Lesson on Christian Service).
Lesson Material: Luke 10:25-37.

Memory Scripture: Luke 10:33, 34.

4.—January 22. Jesus and the Sisters at Bethany (A Lesson on the Christian Home).
Lesson Material: Luke 10:38-42.
Memory Scripture: Luke 10:41, 42.

5.—January 29. The Friend at Midnight (A Lesson on Prayer).
Lesson Material: Luke 11:1-3.
Memory Scripture: Luke 11:9, 10.

6.—February 5. The Lesson of the Fig Tree (A Lesson on Fruit Bearing).
Lesson Material: Luke 13:1-9, 23-30.
Memory Scripture: James 1:22.

7.—February 12. The Lost Sheep, the Lost Coin, the Lost Son (A Lesson on Sin).
Lesson Material: Luke, Chapter 15.
Memory Scripture: Luke 15:18, 19.

8.—February 19. Zacchaeus, The Seeker (A Lesson on Repentance).
Lesson Material: Luke 19:1-10.
Memory Scripture: Luke 19:10.

9.—February 26. The Last Supper (A Lesson on the Sacrament of the Lord's Supper).
Lesson Material: Luke 22:1-34.
Memory Scripture: Luke 22:19, 20.

10.—March 5. Jesus Betrayed and Denied (A Lesson on Loyalty and Confession of Faith).
Lesson Material: Luke 22:39-62.
Memory Scripture: Luke 12:8, 9.

11.—March 12. Jesus Crucified (A Lesson on the Atonement).
Lesson Material: Luke, Chapter 23.
Memory Scripture: Romans 5:8.

12.—March 19. Jesus Risen (A Lesson on Christian Living).
Lesson Material: Luke, Chapter 24.
Memory Scripture: I Corinthians 15:58.

13.—March 26. Review.

A Typical Lesson.

The following lesson treatment is inserted here to show how a co-ordination may be effected between Bible material and the course in Science. The special lesson we have chosen as an illustration, is found among the topics included in the sample of lessons outlined above. The Bible material is taken from the Teachers' Quarterly. Theme: Studies in the Gospel by Luke.

BIBLE MATERIAL.

Lesson XII.

(March 19, 1922.)

Jesus Risen.

(A Lesson on Christian Living.)

Lesson Material: Luke, ch. 24.

Memory Scripture: I Cor. 15:38.

The Teacher's Aim in This Lesson.

To teach the fact of the resurrection of Jesus Christ and to show the influence which this fact should have in the lives of Christians.

Preparing the Lesson.

Read the Scripture lesson and study the pupil's Quarterly. In a commentary on Luke read the comments on Ch. 24. Note Paul's discussion of the resurrection in I Cor., ch. 15. Read in Davis' "Dictionary of the Bible" the portion of the article on "Jesus Christ" which deals with his resurrection and appearances. Plan to let the story as presented by Luke speak for itself concerning the reality of Jesus' resurrection.

Teaching the Lesson.

Some of Jesus' followers saw his body taken from the cross, carried down into the garden and placed in the tomb of Joseph of Arimathæ. A great stone was rolled before the entrance to the tomb. The stone was sealed in place, and later a guard was posted so that no one could disturb the body of Jesus. Jesus' enemies remembered better than his friends that he had said he would rise again from the dead. But their plan to guard the tomb so that no one could steal away Jesus' body served to make more convincing the evidence of his resurrection.

Jesus was crucified on Friday. On Saturday, which was the Jewish Sabbath, the disciples rested according to the commandment. But early on the morning of Sunday, or the first day of the week, the day that

Illustrations of Science Material that might be used in teaching this lesson.

The life of a tree: The changed form of summer from that of winter—The same life different only in its outward form.

The familiar illustration of the changed form of life as between the caterpillar and the butterfly.

The change in external appearance of the same substance, as seen in the transformation from ice to steam.

The indestructibility of matter may be used as an analogy to suggest the eternal life of the spirit.

The continuation of the influence of personalities long since departed from mundane life, such as father, mother, friends, teachers, is another helpful analogy.

we now celebrate as the Christian day of rest in place of Saturday which was the Jewish Sabbath, certain women started for the tomb. What was the purpose of their errand?.....
.....
.....etc.
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.....
.....
.....

The Open Tomb.

It seemed impossible that the women should succeed in doing what they had set out to accomplish. The fact is they never used their spices for the purpose for which they had been prepared; but this was not because the tomb was closed with a great stone and was sealed and guarded. Why did they never use the spices and ointments as they had planned? (Bring out the story of the empty tomb and the words of the dazzling messengers of God whom the women saw at the tomb. Luke 24:1-9.)
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On the Way to Emmaus.

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In Jerusalem.

What did the two disciples learn when they reached Jerusalem and talked with the disciples there? (V. 34. Discuss the appearance of Jesus while the disciples were talking and again call attention to the two things Jesus seemed eager to impress upon his disciples: the fact that he was really risen from the dead, and the fact that the Scriptures taught that the Christ should suffer and rise again and that the gospel

should be preached to the nations. Call for the list of appearances of Jesus asked for in the pupil's Quarterly.)

Witnesses.

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The Ascended Christ.

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If this correlation is well done the conditions are most favorable to create such an attitude in the mind of the child, in his early experience as will increasingly enable him to see God's wonderful working in the universe, at any point of time in his later life, and whatever his experience may be.

There is a deep truth behind the highly figurative language of the Bible in the paradise scene, where God is pictured as walking in the Garden with Adam and Eve. If we can by our teaching establish such a real fellowship between God and our pupils, and strengthen it through the years of their entire school life, we will not only re-open paradise-happiness to these pupils, but we will eventually bring paradise-peace and contentment to prevail in all the human relations into which Nature Study and Geography, and Science in general, give us such magnificent glimpses. In addition we will develop a race of scientists who have the religious viewpoint of life, a need which in the light of the recent war, is urgently essential to the world's peace and happiness.

CHAPTER XI.

Latent Religious Resources in the Social Sciences.

(God in Social Relationships.)
(Grade 1-12 Beginners to Senior Department.)

Civic Aims of the Public and Church School.

At no point is the body of material in which the public school and Church school alike are interested, so nearly identical as in the case of Civics. *The fundamental aim of the public school is to make good citizens.* Civics is the most direct means used to accomplish this purpose. *The fundamental aim of the Church school likewise is to make good citizens, but of a Christian type.* The most direct means used to accomplish this latter aim is the social gospel or the teachings of Christ concerning the Kingdom of God on earth. The public school begins the study of Civics with the teachings of "the fundamental civic virtues." A study of these virtues will show that they are found among the list of the Christian virtues, essential to individual and social living of the highest order. The motive to which the public school appeals in its study and application of Civics is love of country and the social well-being that results therefrom. The Church school also makes its appeal to love of country, but adds to it the motive of the pupil's love of God, the supreme Ruler and Builder of nations. The public school recognizes among the institutions with which it has to deal, the home, the school, the community, the city, the nation, the world and the subordinate institutions related thereto. The Church school adds the Church as the particular institution about which its study centers. It conceives of the Church as having a twofold function, *first,* that of extending the Kingdom of God in an external or material way, through its evangelistic and missionary enterprise, and *second,* that of extending the Kingdom in a spiritual or idealistic way, by so presenting Christ through its educational program that His ideals will eventually permeate and control all other human institutions—political, civic and

industrial. That gives the Church school a distinctive task. But that task is not to teach Civics as such. This kind of overlapping would be intolerable. The Church school is to take the body of Civics instruction received, and the civic ideals formed in the public school, and bring them into relation with the ideals of Christianity for the State and all other forms of civic expression. This means the correlation between the Bible and public school teaching on civic duty, as this is conceived in the words and example of Jesus Christ.

From the Fourth Grade on *specific service* is the fundamental keynote struck. In the Church school, the emphasis likewise is on Christian service, through the agency of the Church as it seeks to influence all individual and social relationships. The public school aims at democracy. The Church school aims at Christian democracy, which it conceives of as being the highest type of democracy yet attained.

Aims of the Church School.

These aims have been given for the Primary Department on page 128, the Junior Department on page 147, and the Intermediate Department on page 187. The following is the statement of aims or

Standard for the Senior Department.

Ages 15, 16, 17.

(a) The acceptance of Jesus Christ as personal Saviour and Lord.

(b) The testing of his earlier Christian ideals in the light of his enlarging experiences and the consequent adjustment of his life choices and conduct.

(c) The expression of the rapidly developing social consciousness through the home, church and community.

(d) The development of initiative, responsibility and self-expression in Christian service.

(e) A knowledge of Christian principles in choosing a life work or vocation.

(f) The realization of opportunities for life work that are open in the field of full time Christian callings.

Keeping these goals of religious education in mind, as set up for the Church school, let us now examine the

Philadelphia Course of Study in Civics.

Foreword to the Course in Civics*.

The purpose of the course of study in civics is to give the child such instruction and training as will help to make him a good citizen. The aim of the course is both immediate and remote. The course recognizes the child as a young citizen, a member of various communities such as the home, the school, the neighborhood, the city, the state and the nation, and aims to develop habits and ideals which will make for right conduct and relationship as a young citizen. It also recognizes in the child the future adult citizen with wider duties and obligations, and aims in part to bring about such a development as will make for efficient citizenship in the years to come.

The question may very properly be raised as to who is the good citizen. The good citizen may be defined as the one who habitually conducts his own affairs with due regard for the welfare of the communities of which he is a member, and who is active and intelligent in his co-operation with his fellow members for the common good. It must be kept in mind that the child can be expected only in a small way to measure up to the standard of the adult citizen; but that nevertheless he may be truly a good citizen as a child, gaining gradually in knowledge and power and moving toward the fullness of perfection in citizenship.†

First Grade.

Introduction.

It is the purpose of the course in civics in the first grade to lay the foundation of good citizenship by developing in the child some of the *fundamental civic virtues.* The work in this grade is, therefore, primarily training in morals and manners.

There are three conditions necessary to the development of right moral conduct. The child must know what is right; he must desire to do it; but, most important of all, he must be trained, through constant practice, in the formation of good habits.

The knowledge of the right and the emotional basis for future action may be given by means of story, poem, song, memory gem, games, dramatization and other class or group exercises. In such instruction, care should be taken to avoid pointing the moral, as to do so is likely to spoil the emotional reaction desired. While this instruction will constitute a very small part of the day's work, the doing side or practical application will be constant.

In the main, the teacher's method should be one of securing results by commendation rather than by censure.

With the first grade child, in a large degree, the teacher represents what in later life will be superseded by group opinion.

* It will pay the Church school teachers to carefully study this entire foreword for the valuable suggestions it contains as to practical teaching methods, in addition to the knowledge of the contents of the course it offers.

† For remainder of the "Foreword in Civics," see Appendix IV, page 273.

There should be a daily exemplification in the life of the teacher of the civic virtues which she teaches to her class. "What you are speaks so loud that I cannot hear what you say," writes Emerson.

First Grade.

IA

I. *Obedience.*

1. To one's teacher: Begin with securing obedience to simple directions, such as "Rise," "Pass," etc.; develop class movements with orderliness and promptness; require obedience to instructions given by teacher to individual or group.
2. To other teachers: Impress on the children the necessity for obedience to any teacher who gives a direction.
3. To principal.
4. To janitor.
5. To bells: What does the bell say? Obedience to bell in classroom and on the playground.

Note.—In the treatment of this, as of other topics, the teacher's example is of great importance. Obedience to bells by the teacher, the supporting of other teachers—both have an important influence on the obedience of the children.

II. *Cleanliness.*

1. Personal cleanliness: Clean face, hands, neck and ears; use of water, soap and towels.
2. Personal belongings: Clean dress, blouse, handkerchief, books, papers; try to arouse a pride in cleanliness and in neatness of personal belongings.
3. Immediate surroundings: Use of door-mat, waste paper basket, garbage can, umbrella stand.

Notes:

This topic is treated in the course of physiology and hygiene. The emphasis here should be placed on the social side of cleanliness. Use every opportunity to build up a group spirit in regard to cleanliness.

The influence of the teacher's example—the care which she takes of her blackboards, desk, window-sills, etc.—is of great importance.

III. *Orderliness.*

1. Personal appearance: Care of hair, dress, necktie, shoes, stockings; try to arouse a pride in personal appearance.
2. Personal belongings and immediate surroundings: Keeping books, desk, floor, cloak room in order.

Notes:

The influence of the teacher's example—the care with which she arranges her blackboards, desk, window-sills, etc.—is of great importance.

Relate this topic to *Cleanliness.*

IV. *Courtesy.*

1. To one's teacher.
2. To other teachers.
3. To principal.
4. To janitor.
5. To one another.
6. To newcomers.

Teach "Good-morning," "Good-afternoon," "Yes, thank you," "Yes, Miss A——," lifting of hat, bowing, and other forms of courteous speech and action.

Note.—An act of courtesy by the teacher toward a child tends to produce a like reaction on the part of the child. The observance of good social usage has its advantages and should not be dropped by the teacher at the school door.

V. *Helpfulness.*

1. To one's teacher: Children should be given the opportunity and encouraged to do things for the teacher, such as cleaning boards, watering plants, etc.
2. To other children.
3. To the janitor.

Note.—Relate this topic to *Obedience, Cleanliness, Orderliness.*

VI. *Kindness to Animals.*

SAMPLE LESSON.

Suggestions on the Teaching of Obedience.

The work of the teacher in developing the habit of obedience begins with the moment the newly admitted child comes to the room. This problem is a constant one and cannot be deferred until a civics period is reached. Before the work of the class can be fairly begun the children must become accustomed to the teacher, understand directions which she gives, and begin to form the habit of obedience. At this point, therefore, the problem of the teacher is not primarily one of instruction but one of habit formation.

The first obedience will be simply a response to the teacher's authority. As the children come to know the teacher better the motive should be brought over from obedience to authority to a desire to do the right in order to win the approval of the teacher. From this point on the effort may be made toward developing in some simple way a class spirit for obedience.

From time to time as occasion offers the teacher should take advantage of situations arising in the class. A good story which fits a situation may be used to bring before the class the point which the teacher wishes to present.

The question of obedience to others in authority will have to parallel the work of obedience to the teacher. Most of the teacher's effort along this line will depend upon actual conditions arising in and around the school.

Seventh Grade.

7A.

Topics:— I. Health.
II. Protection of Life and Property.

Topic I. Health.

INTRODUCTION.

In the introductory lessons the first thing to be fixed in the consciousness of the pupil is the importance of health. Each pupil should be led to see its importance to himself, and thus all the members of the class will come to realize that they have a common interest in the matter. By extension of the idea, it may be seen that health is a subject of common interest to the entire school and to the community as a whole. Also, each pupil should appreciate that in this matter he is dependent upon the other members of the class and of the school, and that the other members are likewise dependent upon him. The same interdependence exists in the community at large. This being true, the members of the class, the school, the city, the state and the nation must work together, and to this end definite provisions have been made by these respective communities. Whether these community arrangements for health prove effective or not depends largely upon the interest and intelligence with which each citizen supports them.

What Constitutes a Community?

Before beginning a study of the elements of civic welfare, the teacher should develop with the class the idea of a community. Following is a suggestive lesson showing how the idea may be developed.

Suggstive Lesson—The Community.

Most of the pupils will be familiar with the story of William Penn and the coming of the Friends. The teacher should have the pupils tell of the persecutions which these people suffered in England, bringing out the idea of the common interest which tied them together and led them to seek a home in the new world. The story of the selection of the site for the new city might be brought out by having the pupils imagine that they were on the ship with the first settlers sailing up the Delaware. A map of the river drawn on the board will be helpful at this point. Such questions might be raised as "Why not settle farther down the river, for example, at Upland (Chester)?" "Why not settle on the narrow strip where the Schuylkill flows into the Delaware?" Try to have the pupils picture the place which was selected—the high embankment—the fine forest—"What did all this mean to the settlers?" The answer given will probably include such statements as: Healthful, well-drained land; good soil; wood for homes and fires; abundant game.

These early settlers had many things in common. They had come to the new world so that they might worship God in their own manner. They were dependent on each other for aid as they tried to make use of the natural resources of the new land to provide for their safety and shelter. Whether clearing away the forest, or preparing the trees as lumber for their homes, or trying to develop a food supply, or dealing with the Indians, it was the common cause and common interest which bound them together. Penn, as the proprietor, had the right to make such regulations as he deemed for the best interest of the settlers.

When the ideas outlined above have been developed, the pupils should be ready for the definition of a community. With the aid of the teacher, the pupils should be able to frame a definition for themselves which should contain the ideas embodied in the following: "A community is a group of people living together in a given locality, bound to one another by common interests, and subject to common laws."

After the definition of a community has been developed, the teacher should turn the attention of the class to finding illustrations of communities. By applying the definition it will readily be seen that the class itself forms a community. The pupils should be encouraged to tell of the various interests which they have in common. Other illustrations of communities should then be sought. The pupils should be led to discover for themselves that the home, the school, the shop, the city, the state, the nation are all communities. The idea of citizenship as membership in the community should be developed. Emphasis should be placed on the fact that the pupils are citizens now, and not merely to become such at some future time. The importance of citizenship, and some of its duties and privileges, should be made clear.

At this point the class will be ready to see that people are bound together in communities in order that the welfare of all may be advanced. As a group they can secure more for themselves than they could singly. The question may then be asked "What are those common interests which people in communities are seeking?" The miscellaneous suggestions given by the pupils may be placed upon the blackboard, and, after discussion, will probably lend themselves to a grouping under headings such as the following:

Health
Protection of life and property
Education
Recreation
Civic beauty
Communication
Transportation
Wealth.

A. Approach to the Topic of Health.

Probably all the pupils in the class will be familiar with the quarantine signs which the Bureau of Health places on houses in which there are con-

tagious diseases. A brief conversation about these signs might be used to develop the idea that in cases of certain kinds of diseases the community places restrictions upon the citizens. The pupils can readily see that these measures are necessary to safeguard the public health. In other words, it is a "community interest" which leads the government to take these precautions. The class may then refer to the "community interests" discussed in the previous lesson and decide why health is one of them, and why it is the most important one.

It follow then that the community should take special measures to see that all its members have the best facilities possible to secure and keep good health. To the question "What are some of the things which are necessary for all of us to have in order to be healthy?" there will be varying answers. These, however, may easily be resolved into "pure air, pure water, pure food, exercise, cleanliness, protection from contagion," etc. When these have been written upon the blackboard the pupils may be encouraged to talk about them, telling what they know of the measures used by the community to secure these things. The teacher may then base the work of the next few weeks upon these subjects, letting the pupils choose which they will take up first and guiding them to sources of information.

B. Means by Which the Community Safeguards Health.

Means such as the following may be studied. The number of these to be investigated in detail will depend upon the time available and their relative importance.

For pure air
- Ventilation of buildings
- Suppression of smoke and gas nuisance
- Tenement house laws and inspection
- Cleanliness of outbuildings

For pure water
- Water system
- Stream protection and filtration
- Sewage disposal

For pure food
- School luncheons
- Pure food and drug laws
- Inspection of markets and dairies
- Inspection of slaughter houses
- Inspection of cold-storage warehouses

For exercise
- Gymnasiums
- Playgrounds and athletic fields
- Recreation centers

For cleanliness
- Disposal of rubbish, ashes and garbage

Street cleaning
Public baths
To avoid contagion
Medical inspection of schools
School nurse service
Vaccination
Quarantine
Insect and vermin extermination
To restrict the use of artificial stimulants and narcotics
Regulation of the sale and manufacture of alcohol, tobacco, cocaine and other harmful drugs
To regulate working hours and conditions
Properly equipped schools (desks, lighting)
Child labor legislation and inspection (age, hours, working certificates, kinds of employment)
Factory legislation and inspection (hours, lunch periods, sanitation safety devices, seats for women employees, kinds of employment)
Private organizations for the improvement of working conditions
For miscellaneous purposes
Ambulance service
Hospitals and dispensaries
Vital statistics
Baby-saving campaigns.

As the work progresses the names of the governmental departments may be placed upon the blackboard in some such form as this:

For Pure Air.

City of Philadelphia.

Mayor.

Department of
Health and Charities
Bureau of Health
Nuisance Inspectors
Housing and Sanitation Inspectors

Department of
Public Safety
Bureau of Boiler Inspection
Smoke Inspectors

For Pure Water.

City of Philadelphia.
Mayor.
Department of
Public Works
Bureau of Water

State of Pennsylvania.
Governor.
Department of
Health
(Assisted by Department of Fisheries)

For Pure Food.

City of Philadelphia.	State of Pennsylvania.	United States of America.
Mayor.	Governor.	President.
Department of Health and Charities	Department of Agriculture	Department of Agriculture
Bureau of Health	Dairy and Food Commission	Bureau of Chemistry
		Bureau of Animal Industry

*For Cleanliness.**

City.

Mayor.

Department of	Department of
Health and Charities	Public Works
Bureau of Health	Bureau of Highways
	Bureau of Water

†Suggestions for an Ideal Course in Social Sciences for the Four Year Senior High School

The ideal course for the social sciences (including history) should cover four years for required work of four periods per week. In addition there should be offered at least two years of electives of four periods per week.

9th. Grade. Civics (Economic Civics or Educational Guidance).

10th Grade. European History.

11th Grade. American History.

12th Grade. Problems of Democracy (Social Science).

Elective for those who have had Civics and European History.

British History—one year.

Contemporary European History—one year.

A unique advantage of this course, as will be shown, is that a student leaving school at the end of any grade has finished a complete unit and secured something of value in itself. Many courses in History are so arranged that only the student staying through to the end gets the real value intended.

9th Grade, Civics. One-half year of "Economic Civics" or "Educational Guidance" and one-half year of Community Civics.§

*Outline on Civics continued on page 292.

†Prepared by and used by permission of Miss Jesse C. Evans, head of the department on Social Science of the William Penn High School, Philadelphia, Pa.

§Now included in 8th grade work.

Economic Civics. The object of this course is to give a vocational survey with a view to vocational and educational guidance. Philadelphia is studied as an economic community: The site, immigration, transportation and industrial opportunity are considered as factors in its growth. The needs of the individual in the community, wages, standards of living, family budgets, agencies for saving are taken up. To find the place of the individual in the economic community the chief industries are studied and then the occupations (including professions) open to women. The necessity for education as a preparation for the desirable occupations follows logically, and the various opportunities offered by the city are examined. Finally comes the consideration of advancement: special ability and its reward, responsibility to the job. Throughout the course the effort is made to get the student to examine herself with a view to finding out her special talents and opportunities.

It is important that this work should be given in the first year of the Senior High School, unless it is given in the Junior High School, because it is fundamental to the later courses in the social sciences and to the wise choice of a course in high school. It also helps to persuade pupils to remain in school.

10th Grade. *European History.* This should not be a "General History" in the old sense, but should acquaint the student with the great facts and factors in the development of human society. Narrative should be subordinated to description. Condensation should be secured not by a cram of facts but by taking great cross-sections of history at epoch-making periods. Extensive use should be made of illustrative material, especially that bearing on the growth of civilization. The class room should have a large collection of pictures and lantern slides and have access to moving pictures. Interest should be the chief guide in the choice of material. A brief textbook should be used, supplemented by library readings, special reports and stereopticon lectures.

This course should be emphatically one in "social science," for it should depict the growth of institutions and customs with which we have to deal today. It should serve as the best introduction to the later courses in American History and Problems of Democracy, and also to the elective courses in History.

11th Grade. *American History.* The aim of this course should be to give the students a background for an intelligent and active interest in modern American problems—political, economic and social. To that end greater emphasis than is customary should be put on the latter part of the history, especially the period since the Civil War. The work should be topical rather than chronological. About one-fourth of the time should be given to current events, using newspapers and magazines. Work of this advanced character with students who have studied Civics and European History lends itself to the use of the socialized recitation and library work.

The American History is not only a culmination of the previous work for students who leave at the end of the 11th Grade but gives preparation for

the 12th Grade course in Problems of Democracy.

12th Grade. *Problems of Democracy.* The purpose of the course is to give a more definite, comprehensive and deeper knowledge than was previously possible of some of the problems of vital interest to society and of immediate interest to the pupil. Problems in the fourth year high school may be considered more comprehensively, more intensively, and more exhaustively than in the preceding years. It has been wisely said: "In actual life, whether as high school pupils or adults, we face problems or conditions and not science." As however we use science to interpret our problems and conditions, one of the chief aims of the fourth year course here considered should be to organize knowledge with reference to the economic, sociological and political questions involved. In a discussion of the questions or topics here submitted all formal divisions between economics, sociology and political science that may exist are forgotten in the belief that every problem or set of conditions in actual life has many sides and may involve the use of various sciences with scant regard for formal boundaries.

*The fourth year course in social science for high school seniors should consist in the main in the exhaustive discussion, in their economic, sociological and political relationships of a series of problems selected because (1) They have vital interest to society, (2) Because they have immediate interest to the pupil and (3) because they throw light on certain fundamental concepts which every student (and every adult as well) needs in order to play his part in the social world about him.

Elective Courses.

The courses outlined above should be required of all students. Opportunity should be given, especially for academic students, to take a larger amount of history. The previous requirements for the electives should be the civics and history of the 9th and 10th grades. Choice should be permitted of either or both of the following:

British History. The History of the British Empire from the beginning of the Tudor Period (1485) to the end of the Great War. Quite unlike the traditional course in English History this course should include the development of the Empire and imperial policies, the growth of democracy, the growth of the modern industrial system and the movements for social reform.

Contemporary European History. Using the European History of the 10th grade as a foundation, this course should be devoted to the period since 1815 (Congress of Vienna). It should include much of the material of the "war aims courses" and prepare the students for the interpretation of current events.

Ancient History, elective for those going to college.

*From an address by Prof. Frank D. Watson, of Haverford College, at the University of Pennsylvania in Schoolmen's Week, 1916.

12TH GRADE. DETAILED OUTLINE FOR THE COURSE IN SENIOR SOCIAL SCIENCE.

First Term B.

I. Introduction.
   1. The Social Ideal (service).
   2. Meaning of Society.
   3. Field of Study.
   4. Social Organization.
   5. Five great institutions (Family)
      (State)
      (Church)
      (School)
      (Industry)

II. Life in the past—compared with life in the present.

III. The two factors in the explanation of any Social Problem
   1. Heredity.
   2. Environment.

IV. The Family as a social institution.

V. The State.
   1. Nature and Origin.
   2. Functions.
   3. Stages of development.
   4. Development of law and property.

VI. The Problem of Population.
   1. The Growth.
   2. Laws of Population.
   3. Distribution.
   4. Vital Statistics.

VII. Immigration.

VIII. The Rise of Industry.
   1. Society organization for Economic production.
   2. Definition of Economics.
   3. Consumer and producer idea.
   4. Laws governing consumption.
   5. Problems of consumption.
   6. Production.
      a. Meaning.
      b. Factors.
      c. Stages of development.

IX. Social Effects of Industry.
   1. Child Labor.
   2. Women in Industry.
   3. Occupational accidents and diseases.

Second Term A

I. The Problem of Adjustment.
   1. Maladjustments.
   2. Need of Adjustments.
   3. Meaning.
   4. Principles, etc.
II. Method of Adjustment.
   1. Through organization of labor and capital.
   2. New systems of Taxation.
   3. Through changes in distribution.
      a. Profit sharing and other methods.
      b. Socialism.
III. Problem of Poverty.
IV. The City Problem.
V. Crime.
VI. Detectives.
VII. Education and Social Progress.
VIII. General Summary.

Books used—

Towne: Social Problems.
Burch and Patterson: American Social Problems.
Ellwood: Sociology and Modern Social Problems.
Burch and Nearing: Economics.

Latent Religious Resources.

Now let us make a study of this material to discover the outstanding latent religious resources contained therein. It is especially in the field of expressional activities that Civics makes its rich contribution to religious education. It will serve our purpose best to subdivide the materials contained in the above courses as follows:

1. The Fundamental Civic Virtues (Grades 1-4).
2. Vocational Civics—Industrial Service (Grades 6 and 9).
3. Community Civics—Civic Service (Grades 5, 7 and 8).
4. Civic Ideals and Deeds from History (Grades 9, 10).
5. Problems in Democracy—Relationships (Grade 12).

The Unique Contribution Made by Civics. Since from the modern educational point of view, the purpose of Civics is not merely to impart information, but to use such information as a means to the end of developing worthy habits of civic conduct, it is evident that the unique contribution Civics makes to education is through the channel of Habit or System Control. It is for this

reason that this control is treated in greatest detail in this chapter. Since further the cultivation of civic ideals is essential to civic conduct, we have also treated the subject in some detail in terms of the sub-suggesters or control elements under Impression Control. The other controls are also discussed but in less detail.

Under the five subheads mentioned above let us now arrange the latent religious resources contained in Civics in terms of the Five Controls.

I. The Fundamental Civic Virtues. (Grades 1-4.)

I. Impression Control.

The fundamental Civic virtues enumerated in the course are the following: Obedience (1-10)* cleanliness (7), orderliness (4), courtesy (5), helpfulness (4), kindness to animals (4), punctuality, truthfulness (9), care of property (8), fair play (10), safety (5), thoroughness (4), honesty (8), respect (5), courage, self control (10), thrift (4), perseverance.

1. *Sensings.* However divergent the opinions may be as to fundamental human instincts, all psychologists agree that the social instinct belongs to this group. Among the infant's earliest sorrows are those that come from being left alone. Long before conscious reasoning begins, the little child senses its loneliness and demands social fellowship. This accustomed feeling that the child senses before the dawn of the reasoning process, continues on and exists without the support of conscious reasoning, even when the reasoning powers have matured.

2. *Realizations.* One sees readily that almost every one of these virtues finds its root in one or more of the Ten Commandments. The remaining Christian virtues find expression elsewhere in the teachings of the Bible. The Sermon on the Mount includes them all in substance. Thus the Church school teacher's instruction is placed upon an entirely different basis of authority. It is not merely the teacher who gives counsel. These virtues become realizations of divine commands that must be obeyed at the peril of transgressing the divine law of the universe. Not only is the cause

*The figure after each virtue indicates the number of the Ten Commandments it approximates.

of religion served by the presentation of the concrete facts of life growing out of Civic instruction in the public school, but public school teaching itself receives a new motivation and dynamic through the religious interpretation placed on the civic virtues by the Church school.

These fundamental civic virtues suggest additional realizations such as the necessity of Christian self-assertiveness in all matters that do not interfere with the furtherance of the common welfare, and of Christian self-sacrifice in every case where the public good is at stake. Side by side with these comprehensive and all-inclusive virtues, as far as democracy is concerned, are other virtues; realizations such as the love of, and service to the brotherhood that grows out of a proper love of God, the supreme Ruler of the universe, Father and Friend. These few realizations just noted will suggest many others.

3. *Attitudes (Likes and Dislikes).* To make these civic virtues as effective as they ought to become, requires as strong an emotional background in teaching as can be given them. Through proper religious motivation, it is possible to buttress each one of these in such a way that proper attitudes in the form of strong likes will be developed for them and strong dislikes, to the extent of loathing for anything that is against them. The significance of disobedience when interpreted in terms of transgression of divine law, is greatly intensified in its meaning and corresponding effect upon conduct. Cleanliness, renamed holiness, becomes an attribute of the Lord God Almighty, and filthiness is thought of as leprosy.

4. *Standards and Ideals.* Virtues, when given a religious motivation, are no longer merely the rules of a teacher to be remembered and recited upon in class. They now become fixed ideals and standards by which all future thought and action is determined. If lying springs from the realm of Satan, the father of lies, then an untruth must be thoroughly hated, and the truth be made the standard of action under all circumstances and at any price.

5. *Motives and Incentives.* Thus religiously motivated, these virtues are more than mere intellectual and spiritual standards and ideals. They are transformed into a spiritual power and dynamic that becomes the driving power of the will. As spiritual material

out of which habits of right social conduct are formed, they constitute that "political religion of the nation" for which President Lincoln pleaded when emphasizing the sacred duty of obedience to law in those sublimely significant and timely words: "Let reverence for the laws be breathed by every American Mother to the lisping babe that prattles on her lap. Let it be taught in the schools, in seminaries and in colleges; let it be written in primers, spelling books and in almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And in short let it become the *political religion of the nation;* and let the old and young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions *sacrifice unceasingly upon its altars.*"*

II. Vocabulary Control.

If we take a civic virtue like cleanliness, the following suggestions not only help to give the idea, but also prepare the way for the religious implications involved. Such words as vacuum cleaner, Dutch cleanser, house cleaning, cleanliness of hands, face, clothes, books, or school work may be made to suggest cleanliness of thoughts, speech, heart, habits, deeds, life. To grasp the religious truth underlying the text, "Blessed are the pure in heart for they shall see God," is a transition in thought easy to make following such teaching. The meaning of the civic virtue courtesy may be arrived at through the explanation of such words as King's Court, courtiers, courtlike, courtly, courthouse, courtmartial. Courtesy in dealing with people suggests reverence in approaching God, His house and holy things. By such teaching the way is made easy for religious instruction like that contained in the words, "Come unto His courts with thanksgiving and praise," "Be ye kindly affectionate one to another with brotherly love; in honor preferring one another." So, each of these civic virtues may be made to contribute to the teaching of religion through the various vocabulary subsuggesters or control elements.

III. Variation Control.

Take as an illustration honesty, which is one of the fundamental

* From an address before the Young Men's Lyceum of Springfield, Ill., January 27, 1837.

civic virtues. The variety of suggestions growing out of it is large. Honesty relates itself to many types of this virtue, and in turn, many fields of activity are related to it. Honesty in some forms may be conscientiously adhered to by a given individual, and in other cases be ignored utterly by him. Such illustrations are the "finders-keepers" type; the withholding of the penny in the store if not asked for; failure to report wrong change to the merchant; keeping change belonging to another. On the other hand, honesty may be practiced conscientiously in buying and selling, but be ignored by the same person in the preparation of lessons, by copying the work of others, concealing errors in work done, etc. Mr. Byrnes, the humorous cartoonist for the public press, in "Regular Fellers," makes Jimmie Dugan say in a dispute with his chums as to his age, "I am 4 years old in the trolley car, 8 at school, and 14 when I go to the movies." Public instruction renders religious education a great service in the variety of experiences it brings to the attention of the pupil, which serve as opportunities for the cultivation of the Christian virtues. The specific opportunity of the Church school lies in taking this instruction material and, through Bible teaching and religious experience, making honesty a habit consistent in all circumstances and conscientiously expressed as under the eyes of God. This new motivation in turn will have its effect on the school work of the pupil as well as on his later citizenship, when honesty in business, politics and everywhere is so essential for the public and individual good.

IV. Habit or System Control.

In considering the forms of control so far, we have been dealing chiefly with the first aim the course in Civics has in mind, namely, "the development of ideals of good citizenship." But this aim naturally is only a means to secure the second or chief aim, namely, "The training in habits of right social conduct." In discussing Civics therefore in the light of Habit or System Control, we are getting at the very heart of our problem. Hence the necessity of a more detailed treatment. Among some of the contributions Civics make to religious education in this regard are the following:

1. *Habits essential to other controls.* In the cultivation of the fundamental civic virtues, the public school is helping to establish

habits that are of inestimable value to the Church school, as well as to the religious home. If obedience, cleanliness, orderliness, courtesy, helpfulness, and the remainder of the list of virtues are necessary requirements imposed by the public schools, when viewed from the Church school angle, they are qualities without which the Church loses its reason for existing. It is evident that they are even more necessary to the school of religion than they are to the public school. The cultivation of these virtues as habits is of such vast importance because they are essential to every walk in life and every human experience. Hence they also play a prominent part in all the other controls of conduct.

2. *Habits specifically useful in themselves.* a. *Words and definitions.* Words or phrases like "The square deal" enrich the religious concept of honesty, and their memorization serves as a permanent challenge looking to transforming the ideal into a fixed habit of conduct. The same is true of definitions or truisms like "Honesty is the best policy." b. *Propositions, rules and proverbs.* There is a distinct religious value in instruction such as the following given by the public school: "Guard against the temptation to take the first penny and you will never be a thief," "Beautiful is that beautiful does," "Early to bed and early to rise makes a man healthy, wealthy and wise." c. *Literary Masterpieces and Quotations.* The religious value of instruction material like "The Psalm of Life," "The Gettysburg Memorial Address," or this noble utterance by the immortal Lincoln, "I always plucked a thistle and planted a flower where I thought a flower would grow," is self-evident. d. *Skills.* There is also high religious value in the way in which the public school holds its pupils to a given task until it is well mastered. Persistency and perseverance unto perfection is one of the fundamental pillars upon which religion rests. e. *Processes and Procedures.* In the same way there is great value of a religious character in public school instruction as to orderly and definite methods of work.

3. *Habits generally useful.* a. *General ideas and suggesters.* The idea of cleanliness presented with a strong enough emotional backing tends to fix it as a habit. If definite suggesters such as safety, salary and situation which depend upon cleanly habits are added and memorized, the chances are greatly increased that these

habits will be fixed and adhered to. b. *The most generally useful stimulus to habits.* It is easy to see the religious implications in such slogans as these: "Fair play, or no more games," and "Keep up the honor of the school." c. *Principles or Laws.* Illustrations of teaching material of this type having religious value are the following: "No rain, no crops," "Sink or swim," "Ignorance of the law excuses no man," "He who will not work shall not eat." It is but a short step between such injunctions and truths like, "By their fruits ye shall know them," and "Remember the Sabbath day to keep it holy." d. *Courses, Theories, and Hypotheses.* As illustrations of religious value in instruction of this character might be cited: The Courses in Civics; The Theory of the Origin of Society; The Nebular Hypothesis.

These few illustrations show how, through the process of memorizing and mastering thought materials of this kind, the stimuli are supplied for the formation of habits in many directions. It is suggestive of the richness of the material stored away in the public school pupil's mind for the use of the Church school teacher when pupil and teacher come face to face in the class room. The value of this material for religious educational use of course depends upon the measure of the teacher's knowledge of its existence, and what she does with it for the purpose of fixing religious habits.

4. *Transfer Control.* Not all knowledge and experience results in transfer control. The degree to which habits are formed depends on the help given the pupil to remove obstacles in the way of the new situations that arise and need solution. The course in Civics is especially valuable at this point in that it furnishes so much new information gathered from the field of human conduct that tends to break down prejudices and cultivate an appreciation of our fellowmen.

The following suggestions growing out of the portion of the course known as Vocational Civics show how public school instruction may aid in the control of religious conduct.

2. Vocational Civics.

(Grades 6, 9.)

In treating Vocational Civics space does not permit the extended analysis attempted above with that portion of the course that deals with the Fundamental Civic Virtues. Nor, is it necessary

since that analysis shows the abundance of material such a treatment would yield if carried out in detail in all parts of the course. To have pointed out this fact will suffice for our present purpose. In dealing with the rest of the material our method must be limited to an attempt to point out, only in a general way, the latent religious resources contained in each subsection of the course.

In the Sixth Grade the industries and the occupations connected therewith are explored in a general introductory way. This is done again more specifically in the Ninth Grade. Here with the view of giving definite suggestions as to choosing one's vocation in life. The specific "Industries for which Philadelphia is Noted," and occupations growing out of them are there described.

The teacher of religion has two exceptional opportunities at this point. First, to develop proper religious attitudes toward work, to the problem of capital and labor, and industry in general. The wise, intelligent, consecrated teacher has in his hands to a very great degree, the solution of the industrial problem. The Church school, by a proper emphasis of the social gospel, can do much to bring in the day of industrial democracy. In the atmosphere of the Church men are more kindly disposed to one another, and are more apt to seriously seek solutions to such problems. In addition, the social influence growing out of the consciousness of a common fatherhood further tends to secure adequate solutions of such vexed problems. The social order must be Christianized before relief can come. The Church school should make a strong effort toward Christianizing the social order. Its business in large measure is, to take the raw material of public school civic teaching, and place spiritual interpretations upon it. In this remotivation of public school teaching, in this spiritual dynamic, lies the hope of society in the future.

The second opportunity of the Church school at this time in the pupil's life, is to add to the list of public school vocations, about which the public school gives such splendid information, the religious vocations that lie parallel to them. The exploration of possible vocations is not complete until there is included in the list that of minister, missionary, religious educator, deaconess, and the like. This matter has been left too much to chance by the Church school, with the result that there is a great dearth of leaders in these vocations.

3. Community Civics.

(Grades 5, 7 and 8.)

In Grade Five, the public utilities, the community, and the city beautiful are discussed in a general introductory way, to be followed with a more specific treatment in Grades Seven and Eight. Here the sacred responsibility of citizenship, and the privileges that grow out of it, are definitely considered in detail. Imparting knowledge looking to the actual socializing of the individual, now begins in real earnest. Information essential to an intelligent loyal citizen is now given and habits of citizenship are cultivated. The boy and girl come to the Church school with this data ready for the teacher of religion to breathe into it the spirit of religion. A glance over the following topics that the public school treats, is suggestive not only of the rich material given, but of what the Church school can do with it:

Health, Protection of Life and Property, Education, Recreation, Civic Beauty, Communication, Transportation, Wealth, Charities, Correction, How our Laws are Made, Party Government. The instruction imparted on these subjects from the community viewpoint is so well done that the Church school is relieved of further responsibility as far as content material is concerned—except, of course, as this relates to the part the Church plays in community life, which information the Church school must give. When these topics go into the Church school Curriculum it is with an entirely different purpose from that of the public school, namely to put back of them the Divine command and the voluntary spiritual drive that impels the religious man in his community life.

As an illustration, let us take "Community Health." Enlightenment and law alone will not clean up a community. The enlightened man, if he is able, may move out of a city plague spot, and if he can find a loop-hole may evade the law that compels him to clean up his neglected property. In such a case, information and legislation alone will seldom suffice to produce a better community life, nor to remove the social evil. It is only as a man's heart is cleaned up that he will keep his life clean, and that his civic behavior will be conformed to best known ideals. As to the necessity of the emphasis of good health, and the external conditions upon which it depends,

public school instruction is absolutely right. It is for the Church school to take this rich mass of concrete material and add to the motives of public welfare, individual safety, and civic pride, also those implied in the injunctions, "God wills it," "Know ye not that your body is a temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own," "Bear ye one another's burdens," "Take heed lest thy meat make thy brother to stumble." Out of such motivation then grows the altruistic spirit which puts new meaning into democracy, and new dynamic into community civics.

One by one, as these topics on community civics come up for discussion, the alert Church school teacher will pay his tribute of respect and gratitude for the work being done in the public school, and carefully prepare to do his part of teaching equally as well, so that the spiritual value of this instruction may not be lost sight of. Coming courses of instruction in Church schools must aim more definitely at the correlation of these two phases of civic behavior.

4. Civics from the Standpoint of History.

(Grades 10 and 11.)

William Penn High School teaches European History in the Tenth Grade, and American History, from the civic point of view, in the Eleventh. Again the Church school teacher should take this large body of material, and draw from it great religious realizations of a civic nature. Take for instance the socializing power of the Church in the days of Charlemagne who united the Germanic peoples into a nation, and the socializing influence of the Crusades led by Peter the Hermit and his slogan, "God wills it." These two illustrations will be found potent in producing the realization of the necessity of the Church as an organized agency for human uplift and progress. Another realization is the deplorable social effect upon the world, of the absence of missionary promotion during the three centuries following the Reformation. Another is the social harm caused by the flight of good men from the world in the Monastic movement. Passing to American Civic History, such realizations as these suggest themselves: The wholesome civic effect of the separation of Church and State; the ill effect on popular

education, of church-controlled schools; the wholesome effect on civilization of American missionary promotion. And so the list might be made to run on indefinitely.

5. Problems in Democracy.

(Grade 12, William Penn High School.)

This course treats, as the outline shows, fundamental principles and problems in democracy. The course is national and international in scope. Here the Church school has another splendid opportunity. Strictly speaking, democracy is not a form of government—it is a spirit of government. There was much that was democratic in spirit, in the monarchies that have passed, and there is much that is undemocratic in modern democracies. It is this truly democratic spirit, the real spirit of Christianity that concerns the Church school teacher. Political, industrial, civic, and religious democracy are all akin to that great spirit of Christ, who insisted on the sacrifice of everything against the common good, and the assertion of all rights not so conflicting. It is the business of the Christian teacher to take this public school instruction material, and interpret it in terms of the six kinds of social usefulness listed in Chapter IV as control elements essential to useful education, that is: health, ethics and religion, industry, social service, leisure and social intercourse. Let us now see briefly what the Christian point of view is, as to the problems involved in these six forms of social behavior. What is the standard of measurement the Church school teacher must apply in attempting their solution? We can only select several specific instances from among this vast amount of material.

As to the industrial problem for instance, what should be the counsel given by the religious teacher? Certainly nothing less than to insist on justice on both sides, to demand of capital proper compensation through adequate sharing of profits, granting time for proper rest and recreation, and of labor that the working hours be filled with capacity service both as to quality and quantity. Most essential of all is an attitude of good will and brotherhood on both parts. Another vexed problem is that of international and interracial relationship. The missionary promotion of the Church has antedated in actual practice by several centuries the attempt of national

governments in the solution of this problem. The Cross has comparatively easy access where the sword and diplomacy can not penetrate. Human life is built around the delicate fabric of heart strings. If these can be attuned to each other, according to the standard pitch of God's love, then harmony, peace and world happiness result. Without it there is no solution possible either in national, racial, international or interracial problems. As this series of problems in democracy is adequately presented to the boy and girl of the present generation, or not, the Church school either uses or loses one of its supreme opportunities.

CHAPTER XII.

Latent Religious Resources in Art and Music.
(God in the World of the Aesthetic.)

God in the Emotional Life. In the branches discussed so far the emphasis in the main was on the intellectual or volitional side of education. In the two branches to be discussed in this chapter the emphasis is on the emotional side. Hence, these two subjects reach in nearest to the sources of religion whose great driving power lies in the emotions. In making this statement we consciously steer clear of two errors in religious practice that have grown out of a false application of this fundamentally correct principle: On the one hand we deplore that form of religion which, although growing out of a sound emotional desire (because not guided by a sound intellectual process) deteriorates into blind fanaticism—a sort of free-rein emotionalism. On the other hand, we avoid that concept of religion which may be called intellectually suppressed emotionalism, and tends to formalism or rationalism.

We will do well at the outset of this discussion to put our ear to the ground, and hear what history has to say on the subject of art and music. Both take their rise in religious practice. As Sabbatier said: "Man is incurably religious." The longing on the part of primitive man to materialize the immaterial unseen deity or deities, led to their identification with nature-forms such as the sun, moon, stars, trees, rivers, mountains, or with the forces and phenomena of nature, such as the wind, fire, water, volcanoes, earthquakes, and epidemics. The construction of images, totem poles, and the use of other material objects, is another effort to bring the gods down to earth. The erection of ancient temples expressed the desire to keep the deity within reach by providing him with an earthly abiding place.

Side by side with the grotesque in art, which was usually the form in which the deity—who was ordinarily an object to be dreaded—was represented, we also find an appreciation of the beau-

tiful. This was expressed in the magnificent temples erected representing the maximum financial and intellectual ability of the particular worshippers. Gradually as religion rose to higher levels the deity was clothed in anthropomorphic form, as among the early Israelites. Later on Mosaic law forbade the attempt to materialize God, and the prophets put an end to the practice. Jesus teaches the sublime truth, that "God is a spirit and they that worship Him must worship Him in spirit and in truth." We still erect our Churches in honor of God, but the Church serves the further purpose of inspiring the individual with religious motives, so as to bring his will into harmony with the will of the true and living God who loves him.

When the level of Greek culture at its best was reached, the grotesque representation of the deity had disappeared, the forms and forces of nature were personified, and art busied itself with shaping perfect human forms in imitation of what they conceived their deities to be like. Sculpture reached the highest development ever attained in human history. Similarily the desire to erect worthy earthly abiding places for their deities led to the highest development of architecture ever reached, not barring the splendid architectural types developed during and after the Middle Ages, as represented in the Cathedrals of Europe. To the Greeks in brief, belongs the credit of taking this love of the beautiful, intensifying and enriching it from the ideal standpoint, and giving expression to it in forms that still serve as the world's best models.

The Christian Church laid hold of this contribution the Greeks made to art, and applied it in new directions. The basilica gave way to the cathedral with its spire pointing to the skies. Sculpture yielded to wood-carving for interior decorative work in the places of worship. But the distinguishing feature of the Christian Church in art is the contribution it made to painting. Thus the desire to embellish the great cathedrals and other places of worship, stimulated painters and called forth great artists who put into carvings, in stone and on canvas, the outstanding ideals, characters, and scenes of the Bible. In addition in this way they immortalized the prominent Saints the Church had canonized. The leading themes of artists, until about the 18th century, were religious. Modern painting grew out of this religious activity of the Church. With

the drift away from the other-worldliness in the thinking of the 18th century, and the belief that God made this world to be enjoyed in a legitimate way, and to be used for our highest good and development, art widened out to include the whole universe as its theme. So that in addition to the great characters of the Bible, the stories of the great achievements it records and the heroism of martyrs and saints of all ages, today flowers, plants, the great animal world, men in secular life who have achieved; these and many other pictorial presentations are used to help us in our appreciation of God as the embodiment of all that is beautiful and good, not only in the material universe, but also in the world of moral and religious expression.

What is true as to the place the graphic arts hold in the sphere of the religious experience of the race, is true also of music. The sighing of the wind in the treetops gave the inventor of the lute the idea not only to construct his crude instrument, but also the inspiration to call forth from it music, which he not only thought of as pleasing to the deity, but as constituting the very voice of God to his soul, the divine language, mortal man thought he had thus learned to understand. Thus music became recognized as a gift of the gods to man, and a means to enable him to speak to his god in return. And is not worship to this day thought of in essence as communication with the Deity? Religion takes many forms, but communication is the one fundamental to all of them. Music from this point of view becomes prayer. The crash of thunder, the roaring of the waters, the eruption of the volcano were other nature sounds that primitive man associated with the utterances of his gods. He trembled before the phenomena. There must be a close relationship between these phenomena and the excruciating noises produced by the medicine man in attempting to drive the evil spirit out of a sick man.

Again it was the Greeks who developed music to the highest level yet attained in their day. Among the Jews, instrumental and choral music had reached a high degree of development. The Psalms were unique in their loftiness and purity of religious thought and inspiration. In this respect the Israelites by far excelled the Greeks, but as to the formal, external or concrete expression of music, the Greeks were far ahead of their times. The drama in

its classic form had its birth place in Greece, and was inseparably associated with music. No play was complete without the personification of a deity by one of the players. The Greeks also excelled in the variety of instruments used. In fact, in the drama the Greek sought to combine his loftiest ideals of music and art. His were the first moving pictures. In the drama he sought to give to beautiful human forms beautiful graceful movements performed to the accompaniment of music. Thus the dance which played so prominent a part in bodily training among the Greeks was, in great measure—at least among the Athenians*—an act of worship, a sight in which the gods would take delight, rather than merely a means of personal enjoyment and indulgence, although the element of enjoyment did enter in. So successful was the Greek in the presentation of his ideas in visual form through dramatization, that "one dancer, it is said, could make the whole philosophical system of Pythagoras intelligible without speaking a single word, simply by his gestures and attitudes."†

Again the Christian church saw the great advantage of using visual perception as a means for religious education. It was in this way that in spite of the fact that preaching had ceased—if indeed it did not bring about its cessation—that the Church could hold the masses throughout the centuries when education had reached the lowest levels ever attained during the Christian era. It did so through visual presentation of the significance of the Church and its teaching. At every turn highly developed forms of ecclesiastical imagery and symbolism in art met the eyes of young and old. The Church also gradually removed from the Greek drama its paganism, and used it to splendid advantage in teaching the Christian religion. The modern stage has had as its ancestors a pure ecclesiastical forerunner. Shakespeare belongs to the early generation which sprang from this parent.

It was during this period also that ecclesiastical music reached its highest development in the world's history. The Roman Catholic Church took the Greek ideal of the love of music, and outdid the Greek in the application of it for worship purposes. It was this

*Among the Spartans the chief purpose of the dance was to produce military efficiency.

† Quoted from Freeman in "Schools of Hellas."

contribution of the Church that made a Bach, Mozart, Handel, and their great musical colleagues possible. Modern music stands on the shoulders of Churchmen.

One of the greatest mistakes committed by the Protestant church, was the extreme position the Reformers took as to the liturgical phase of their problem. In their anxiety to be as distinct as possible, lest the masses be confused by any similarity to the old Church from which they separated, the Reformers cast away much that was valuable, indeed, essential to a well rounded-out religious life. Instead of preserving the splendid Church music of their opponents and translating it into the vernacular tongues, it was cast out because sung in Latin. Even the organ had to go, and in many sections of the Church it has not yet been permitted to return. Instead of setting aside images and those things that savored of idolatry, all symbolism excepting that used in the sacraments was set aside, and here it was retained only in the simplest possible form. The noble architecture of the past gave way to an extremely plain and barren Church building—a tremendous impoverishment. These and many other travesties upon religion were committed. The same thing happened to the stage. Instead of throwing the devil out when he stuck his nose into the tent, the tent was turned over to him, and the Church has as a result not only lost a valuable asset for religious and moral education, but has on its hands one of the most vexed moral and educational problems—the modern movie. Gradually, however, wholesome dramatization is returning to the Church and this no doubt will again have its effect on the reform of dramatic art as a whole.

History may err, and has erred, as the preceding paragraph has shown. The only way, however, to prevent the errors of history from repeating themselves in any given instance is for the present age to set up and apply scientific standards before reaching final conclusions. In the heat of the battle, on a priori grounds, a wrong attitude was taken to worship in the past. The way to correct the error is by a scientific investigation into the essential nature of worship, and the means and methods necessary for its proper development. This investigation is being carefully made and some facts such as the following—some new, others not—have been definitely established:

The Nature of Worship.

Worship is basic to religion, in that it furnishes the motivation necessary for conduct. It has its roots in the feelings and emotions. To establish the relation that exists between the feeling life, and its mysterious effect on conduct, we must take a look at the sources of the feelings themselves, and their functions. Back of the psychological experience we call an emotion or a feeling is the physical structure of the nervous system. When an excitation of the nervous system takes place, at any point, whether in the region of the peripheral sense organs, the sympathetic nervous system, or the cortical brain cells, something happens to the nervous system itself. Anyone can test this out by listening to a series of minor chords followed by majors. Think of "O Sacred Head Now Wounded," followed immediately by "The Lord of Life is Risen Today," and you will have a vivid impression of what is going on in your nervous mechanism.

The condition of the nerve tissue is never the same. Following the removal of the stimulus, there is a certain hang-over of the sensation or perception that has impressed itself in the form of an association brain path, that changes the geographic contour, so to speak, of the brain structure. This implies a physical modification of the nerve fibre, and a corresponding modification of mental capacity. The learning of the hymn "O Sacred Head Now Wounded," for instance, if done in the proper spirit of reverence, modifies the nerve tissue, so that it not only enlarges the mental acquisition, but also produces an accompanying emotional state which tends to increase the susceptibility of the individual to stimuli of a religious character. The emotional experience in turn also tends to stimulate the will to act. Every repetition of a given worship stimulus deepens the particular neural association path, so that the motor discharge resulting from it eventually becomes automatic, or in other words, establishes itself as a habit that controls conduct. It is on the strength of this modifiability of nerve tissues and the resulting change in motor discharge or behavior that all education including worship rests. If this modification were not possible, a child could not be trained up in the fear and admonition of the Lord, and could not cultivate habits of worship. It is upon this same modifiability of nerve tissue that memory rests as a possibility and the whole learning

process proceeds. To illustrate the operation of these psychological laws still further let us take another concrete case. When a Church building appears on the horizon and reproduces itself in the form of a visual impression on my mind, immediately there follows a certain feeling state toward it. If I have never seen a church building before, it is a new experience to me, and I place my own interpretation upon it. Being an object that everybody in a Christian land has frequently seen, our feelings toward it will vary according as through the process of education, an interpretation has been placed upon it in the past that is favorable or unfavorable. Our feeling toward it will determine our attitude toward it. Or it may happen that under some strong influence my previous favorable attitude may have been modified into an adverse one. The fact that our feelings and attitudes are modified as the result of education also explains why a high-Church-man will appreciate an ecclesiastical Church and a liturgical order of worship, and a low-churchman will turn from them. The particular feelings that underlie our worship life, in other words, are the result of a training process. Every sense impression is but the beginning of a mental experience which unless sidetracked by other neural influences, terminates in a motor response. This ideo-motor force constitutes the driving power or motivation out of which attitudes and corresponding behavior results, and character grows.

To sum up: Here then we have the basic practical facts on which worship rests. A nervous mechanism which might be compared to a harp with myriad living strings, placed into our being by our Maker in order that He might play upon them through the mysterious power of His Spirit to produce the melody of a life of devotion and service. Through this mechanism God has made it possible for man to help change his being and pass from lower to higher levels of living, provided the teacher consciously or unconsciously has discovered the psychological laws of the unfolding spiritual life and their applications, and provided the learner either consciously or unconsciously is brought under submission to these laws. Such facts as these force upon us the conclusion that worship is fundamental to religious education and that it requires very careful consideration.

In the following argument there is sufficient evidence to warrant

the belief that religion can be taught. Indeed it is safe to say that God never works through any other channel than that just described to develop the higher life of his creatures. Usually the process is slow and placid, at rare intervals the lightning strikes as it were, and the stimulus comes like a force of stored-up energy that overwhelms the individual, and causes him to surrender to God, face about immediately and abruptly and travel the right road: but from that point on the progress is slow and with measured step.

Aims of Worship.

Taking for granted that this is the normal way religion grows, if it is to result in rounded-out character, the next question that needs to be asked is, what are the feelings we should seek to cultivate through worship in order that adequate Christian motivation may result? Dr. Hugh Hartshorne has made a careful study of this problem with the following results: He defines worship in terms of proper attitudes toward God and one's fellow men. His analysis comprises five fundamental attitudes about which cluster many other subordinate ones. These attitudes for practical educational purposes he groups in chronological order seasonally, according to the big days and events of the Church and public school year. In this way they are linked up with the daily experience of the pupil, to facilitate their use as goals to be striven after in cultivating the religious life. The five fundamental attitudes,* as he has analyzed them are: Gratitude, Good-will, Reverence, Faith and Loyalty. Gratitude he would have developed during the period which extends from the opening of the schools in the Fall to Thanksgiving Day. Good-will is developed from Thanksgiving to Christmas, Reverence and Faith from Christmas to Easter, and Loyalty in connection with Memorial Day, Mother's Day, Children's Day, Independence Day and the birthdays of Lincoln and Washington.

The Means of Worship.

It is here that the issue as between liturgical and non-liturgical orders of worship must be met. We will have to be intellectually big enough, and emotionally sound enough to break through our prejudices, and set aside some of our traditions as to worship, if we

* "Worship in the Sunday School," by Hugh Hartshorne.

are to view it in the light of the merits in the case. If we are correct in saying, the aim of worship is the cultivation of proper attitudes toward God and indirectly toward our fellowmen, then any means whatsoever that will help us to cultivate such attitudes, are legitimate to be used for this end. The danger in high-churchism is the superabundance of, and overstressing of forms and symbols to the extent that the means used are mistaken and substituted for the end in view. The error of low-churchism is the lack of sufficient symbolism, or external stimuli sufficiently often repeated to produce the psychological condition necessary to call forth, and to develop these attitudes, together with the failure to appreciate the educational value of objects of worship for religious development.

On the assumption that whatever directs our thoughts toward God is a proper means to be used for worship purposes, and whatever directs our thoughts away from Him, is unfit for such purposes, let us classify under their general heads the types of legitimate worship material.

1. *Worship Material that makes its appeal to the eye.* To this group belong the *fine arts,* more particularly those elements that have religious implications, whether found in the religious or so-called secular field.

a. *Visible Forces in Worship* (Visual Stimuli).

Inanimate Objects.

Church architecture, religious symbols, the Sacred book, vessels and vestments, interior decorations, colored windows, pictures, stereopticon, stereoscope, moving pictures, etc.

Animate Objects.

Worshipping minister, the congregation at worship, individual worshippers, the choir, the attitude of teacher, nature objects.

b. *Invisible Forces* (Invisible Stimuli).

The Holy Spirit, traditions, memories, past experiences, silence, expectancy, reverence, solemnity, joyfulness and the like.

2. *Worship Material that makes its appeal to the ear.* To this group belong *music* and again those elements in this field that have

religious significance. Here we have to consider:

a. *The Audible Forces* (Auditory Stimuli).
Music: individual and social, vocal and instrumental, hymns, anthems, choir, organ—prayer, Bible reading. Nature noises: storms, waves, volcanoes, songs of birds, etc.

b. *The Inaudible Forces* (Inaudible Stimuli).
Same as invisible, and visible inanimate.

If we now apply these tests to the subject matter offered in the field of art and music in the public schools we will find a great amount of material that will lend itself splendidly to the cultivation of worship. We have chosen the following materials and grades of the Philadelphia public school course to illustrate our point.

Program of Lessons
in
Art Education
Including Elementary
Industrial Art
Grades One, Two and Three

Prepared by William A. Mason
Director of Art Education
Philadelphia, Pa., February 1. 1921

FOREWORD.

Exercises in art education and the application of drawing in elementary industrial art are among the most valuable educational studies that the school curriculum affords. Drawing is unique in being practically free from academic or book instruction. The training secured through these exercises is largely first-hand and self-educative. It supplements in this respect the class instruction in many of the other branches. Drawing from nature and objects gives unequaled training of the perceptive faculties. It develops the appreciation of form and color and assists in establishing in the mind correct fundamental ideals of objectives form. *These ideals are expressed in terms of art. It is as a means of expression that drawing fulfills its highest function. It is a language universal in its interpretation.**

Creative exercises in art fall under three heads: (I) *Pictorial or representative drawing.* This includes free illustration, particularly in correlation with the other branches of study, not as mere picture making but to afford facility in graphic expression through memory and the imagination. (II) *Decorative designing.* These exercises train the taste of the pupil and offer

an opportunity to express his artistic sense of beauty in the pleasing space relations and color combinations of decorative units. These exercises become most valuable and practical when they are applied to the decoration of objects actually made by the pupils. (III) *Constructive exercises.* Drawing and constructive design are the basis of the industrial and mechanic arts. The manual arts in the school should be directed toward the construction and decoration of such objects of use as the need of the home, the school and the interests of the pupils dictate.

Drawing and the manual arts should be most intimately related. Through these exercises the pupil will gain control over tools and materials, acquire skill of hand and cultivate habits of good workmanship valuable for any future vocation. A course in art education that trains every pupil in the public schools in the principles of pictorial and decorative art and prepares him to take his place in the industrial life of the city justifies itself as democratic art for the many, not for the talented few.

Topics of Study and Suggestions to Teachers.

Nature Drawing.

Very simple natural specimens should be selected, and enough always provided so that every pupil may have a near view to study all the details of growth. Where the specimens are complex, superfluous leaves should be removed by the teacher. Refinement of color impressions should be the aim, and correctness of details of form and color should be secured if only one leaf or one flower is drawn in an entire lesson. *Aim for truth first, artistic effect next.*

Grade 1. Leaves generally resembling the following may be drawn:—apple, pear, lilac, plantain, catalpa, rubber plant, poplar, canna or other leaves without serrations. Plants resembling the following may be drawn:—grasses, sedges, rushes, cereals, pine, hemlock, spruce, flags, cat tails, blades of the lily and gladiolus (not the blossom); also budding twigs, as witch hazel, maple, birch; catkins of the pussy willow, alder, poplar, etc. Draw in mass with colored crayons.

Grade 2. Leaves generally resembling the following may be drawn:—vine, rose, clover; also plants with long, flat blades, as flags, lilies, gladiolus, hyacinth, corn, etc. Serrations and veining, if shown, should be treated in the very simplest manner. Simple sprays may be drawn, of a very few leaves only, of plants generally resembling the honeysuckle, snow-on-the-mountain, syringa (mock orange); also sprays of berries, etc. Corn, pea and bean may be sprouted in the schoolroom and drawn in their various stages of growth. Moths and butterflies may be drawn from good color prints, if natural specimens are not procurable. Draw chiefly in mass with colored crayons.

Grade 3. Serrated and simple lobed leaves may be selected in this grade, as

* The italics are ours.

syringa (mock orange), common burr, burdock, paper mulberry, sassafras, althea, silver-leaf poplar, in addition to the more common leaves, lilac, rose, poplar, etc. Simple sprays may be drawn, as golden rod, spider wort, clover, buttercup, daisy, young maple seedlings in the spring, also sprays of berries, etc. Birds may be drawn from stuffed specimens. Draw these exercises from nature with colored crayons or brush and ink or black paint. Pencil outline also should be employed.

Landscape Drawing. For continuation of outline of this Course see Appendix V, page 296.

Picture Study and Art Appreciation.

The enjoyment of good pictures and other beautiful objects should be taught in the public schools. Famous pictures and their painters and the world's great masterpieces of sculpture and architecture should be familiar to every pupil. The same inspiration may be obtained from the study of the great masterpieces of art as from the great compositions of literature. No one can estimate the unconscious influence that aesthetic surroundings exercise in developing in children good taste and an appreciation of the beautiful. Their taste should be so cultivated as to lead them in time to desire in their homes only those pictures and objects that are uplifting by reason of their artistic worth. Pupils should be taught to appreciate good art in home furnishings and in dress, and to exhibit good taste in all their handiwork in school or at home. Their attention should be called to pictures in books and magazines, framed pictures in the school or in exhibitions, museums or collections, which they should be encouraged to visit. Instruction in art appreciation should not be formal nor necessarily on a regular program, but should be incidental to the lessons in drawing, literature or other subjects. At least one lesson a month should be devoted to the study, the teacher deciding what exercises in drawing or handwork to omit if given on this program.

Reproductions of masterpieces of painting are provided for each grade in classroom sets. In the study of these pictures the teacher should *develop the principal idea of the artist* and the means by which the center of interest has been secured through the subordinate nature of all the accessory details, which assist in the general harmony of the entire picture. The dignity and distinction of the picture and its elevation above the commonplace, and the very definite human element with its appeal to the mind should be commented upon. *Teachers should use the pictures as a means for intellectual, moral and artistic uplift.* They should be so presented to the pupils as to arouse their emotions and foster in them a *strong love and appreciation of the beautiful in art and in life.*

Pictures for Picture Study.

Grade I.

School in Brittany.....Geoffroy	The Cat Family.....Lambert
Feeding the Hens.....Millet	Lost .....Schenck
Feeding Her Birds.....Millet	Can't You Talk?.....Holmes
Dignity and Impudence....Landseer	Miss Bowles.....Reynolds
Shoeing the Horse.....Landseer	Madonna of the Chair.....Raphael

Grade II.

Little Ones in Class.....Geoffroy
The Sheepfold .....Jacque
The Shepherdess .....Lerolle
The First Step.....Millet
Sheep, Autumn .....Mauve
Return to the Farm.....Troyon
Girl with Cat.....Hoecker
Infant Samuel .....Reynolds
Madonna with Child....Filippo Lippi
Arrival of the Shepherds....Lerolle

Grade III.

Shepherd and His Flock....Bonheur
At the Watering Trough,
Dagnan-Bouveret
Saved .....Landseer
The Balloon .....Dupre
The Melon Eaters.....Murillo
Woman Churning .....Millet
Madonna and Child.....Brush
Infanta Margarita .....Velasquez
The Strawberry Girl.....Reynolds
Fog Warning .....Homer

Sample Program of Lessons in Art Education and *Elementary Industrial Art.*

Grade One A.

Fall Term.

Note.—Before adapting this program to the needs of her present class the teacher should especially read through the suggestions under "Illustrative Drawing and Correlation With the Other Branches of Study" and "Time Assignment and Program of Lessons," under Topics of Study and Suggestions to Teachers.

First Week.

School organization.

Second Week.

1. Conversational study of colors of natural objects:—the sun, moon, sky, grass, water; the sunset, rainbow, etc. Inquiry concerning pupils' love of particular colors.

2. The sun and full moon drawn from memory. Drill at the blackboard and on paper on circular movements.

3. Fold a square of coated paper on its diameter for a book cover. Using other squares of paper, continue the practice of the single fold to represent an A tent, a chicken coop, etc. (Fig. 1, Plate III.)

Note:—The handwork lessons in this grade, unless otherwise stated, will be done with colored "cutting and folding papers," 5 inches x 5 inches.

4. Study soap bubbles for color and form. Refer to the rainbow. Presentation of the spectrum: (1) By the glass prism; (2) By the colored chart.

5. Fold a window, using coated paper. If time permits, the pupils may draw over the creases with crayon to represent the sash. Fold squares of paper to represent a folded handkerchief, napkin, handkerchief case. (Fig. 2, Plate III.)

Third Week.

To the twentieth week the work is outlined in similar detail in the Course of Study. Likewise Grade IB—Grades II and III.

*Course of Study in Drawing**
(Holmes Junior High School)
1920-1921

Grade 7A—Fall.

Subject.	*Lessons* (19)
1. Arrangement of paper. Related border	(1)
2. Nature:— Leaves—single Growth of stems Sprays in pencil and wash	(7)
3. Lettering:— Commercial—single line Block type of alphabet Sign or motto	(5)
4. Color:— Spectrum Primaries Binaries Neutralizing Colors.	(6)

Grade 7A—Spring.

Subject.	*Lessons* (19)
1. Arrangement of paper. Related borders in vertical and horizontal positions of paper	(1)
2. Lettering:— Commercial—single line Block type of alphabet	(5)
3. Color:— Spectrum Primaries Binaries Normal and neutralized colors	(5)
4. Object drawing—pencil and wash	(8)

Grade 7B—Spring.

Subject.	*Lessons* (19)
1. Object drawing—pencil and wash	(8)
2. Color:— Spectrum Complementary and contrasted harmony Pupils to make collections of colored papers, dress materials, etc., to illustrate complementary and contrasted harmony	(3)

Grade 7B.—Fall.

Subject.	*Lessons* (19)
1. Nature:— Leaves—single Growth of stems Sprays in pencil and wash	(7)
2. Color:— Spectrum Complementary and contrasted Harmony Pupils to make collections of colored papers, dress materials, etc., to illustrate complementary and contrasted harmony	(3)

*Prepared by William A. Mason, Director of Art Education, and adapted by Miss M. Gaskill.

3. Design:—	3. Design:—
Original designs for box lids, tiles, teapot stands, etc., treated according to the structural lines of the objects (8)	Original designs for box lids, tiles, teapot stands, etc., treated according to the structural lines of the objects (9)

*A Course of Study in Music.**
(Holmes Junior High School, Philadelphia, Pa.)

7A.

1. Exercises in Music Readers—New Public School IV, Educational IV—developing Nos. 4, 5.
2. Major Scales (sharps and flats) and key signatures.
3. Songs from Franklin Readers illustrating works of composers, studies also from Music Readers.

7B.

1. Exercises in Music Readers—New Public School IV, Educational IV—developing Nos. 1, 2b, 7.
2. Major scales reviewed.
3. Biographies of composers (one from each country)—Italian, French, Russian, English, American, Austrian, Scandinavian, German.
4. Songs—one work of each composer from the above countries, also songs in Music Readers.

8A.

1. Exercises in Music Readers—New Public School V, Educational V—developing Nos. 6, b6, b5, b2.
2. Development of F Clef.
3. Major scales and key signatures reviewed.
4. Biographies of composers (one new one from each country and review)—Italian, French, Russian, English, American, Austrian, Scandinavian, German.
5. Songs—illustrating the work of the composers studied, from Franklin and Ne Collins Association Song Books, also from Music Readers.

8B.

1. Exercises in Music Readers—New Public School V, Educational V.
2. Major scales and key signatures reviewed.
3. Biographies of composers (another new one and review others)—Italian, French, Russian, English, American, Austrian, Scandinavian, German.
4. Songs illustrating the work of the composers studied from Franklin and Ne Collins Song Books, also from Music Readers.

9A.

1. Exercises from New Educational Reader V and Franklin Assembly Song Book.

*By Ernest Bates.—Taken from *Current Education*, January, 1919.

2. Scales and key signatures reviewed.

3. Biographies of composers—1917-18—German (Handel, Wagner) Italian (Verdi, Rossini), French (Gounod), Russian (Chopin), English (Sullivan), American (Foster), Austrian (Haydn), Scandinavian (Grieg).

4. Songs illustrating composers' works from Franklin, Ne Collins, and New Educational Reader.

5. History of Music: (a) Beginning and Development of Opera and Oratorio; (b) Modern Music and Singers. Victrola used to illustrate composer whenever possible.

9B.

1. Exercises, singing, and scales as in 9A.

2. History of Music: (1) How Music Began; (2) Influence of Church on Music; (3) Musical Instruments; (4) Orchestra and its Music; (5) Music in the United States.

3. Musical Appreciation: (1) Songs from composers; (2) Victrola used to illustrate singers and composers, in songs, oratorio and opera.

From what has been said in the beginning of this chapter it is evident that for purposes of religious education, art and music can be treated together, in fact must be—since they belong together, and are inseparable. The appeal of the one supplements that made by the other. The Church building and its equipment representing art, furnish the location and setting for the service of worship in which music plays so prominent a part. Likewise worship in the family, and individual worship have as their counterpart the Church service of worship.

Unique Religious Values Contributed by Art and Music. The unique value contributed by these two branches of knowledge lies in the field of Impression Control.

Art and Music in Terms of Impression Control. Art and music lend themselves splendidly to illustrate the meaning and the value of Impression Control as an aid in teaching. This is seen more particularly when applied to the sub-suggesters or control elements under this form of control, namely, Sensings, Realizations, Attitudes, (Likes and Dislikes), Standards and Ideals, Motives and Incentives.

By the *Sensing* of art and music values is meant those accustomed feelings that lay hold upon us without the accompaniment of conscious reasoning, that indescribable something, that guides the individual in his estimate as to whether or not the particular production is as it should be or not. This sensing ability or appreciation

varies of course with individuals, but unless an individual lacks all sense of form, proportion and color value he is aware that there is something wrong with a defective piece of art. He cannot tell why, but he senses the error. In like manner when he stands before a masterpiece he is aware that he is viewing something that is in accordance with the rules of art, although he may not know why. Education has to do with developing that competency and strengthening it by giving the reasons lying back of the pupil's intuitive judgment. Beauty and perfection are virtues after which the intellect of man, unless depraved, instinctively reaches out, and without which he cannot be satisfied until he attains them. It is the law of his being, according to which his Creator made him. This is the starting point in the cultivation of attitudes through worship.

Realizations of a religious nature grow out of such sensings if proper instruction concerning worship and opportunity for practice is given. The realization of the fact that God is holy and perfect, and that man longing to be so, cannot succeed without the inspiration and help of his Maker, tends to turn the mere sensing of the beautiful and perfect into a rational belief in a God who can help us to turn our imperfections into perfections, and our homeliness of thought and action into the life beautiful.

Attitudes (Likes and Dislikes) represent the sliding scale in tastes. There is a native difference in this direction, as well as a cultural one. As to jazz music, ragtime, hymns, cubistic art, for instance, tastes vary greatly. What is liked by some, is very loathsome to others. But tastes are also modifiable. It is on this assumption that worship requires such careful attention in order to develop proper religious attitudes and social conduct.

Standards and Ideals. Gradually our religious attitudes, our likes and dislikes undergo a change as the standards which are held up appeal to us and are attainable or not. Finally they become our

Motives and Incentives, the driving power behind our actions. The story told by Dr. Martin Brumbaugh in this connection cannot be repeated too often. He records that a certain mother seeing one after the other of her sons go to the sea, wondered what might be the cause of their decisions. One day it dawned upon her that the fully rigged sailing vessel that daily met the eyes of her boys as it hung in the home may have been the chief cause for it. The many incidents

of wayward men being led back into paths of virtue as the result of hearing a hymn sung in childhood, is further evidence in point.

Religious Values in Art. A study of the material, and the aims back of the Course in Art in the Philadelphia Public School system, will show how closely these are related in motive to the purpose religious education has in view. Among the objectives stated by the public school are the following:

"No one can estimate the unconscious influence that aesthetic surroundings exercise in developing in children good taste and appreciation of the beautiful. . . . Teachers should use the pictures as a means of intellectual, moral and artistic uplift. They should be presented to the pupil so as to arouse their emotions and foster in them a strong love and appreciation of the beautiful in art and in life. . . . Drawing should be freely used in correlation with the other branches of study, as it adds a new interest to them and makes the truths of the lesson more manifest and lasting."

"Aim for truth first, artistic effect next."

The quotation suggests the very close relation existing between art and religious education. It further emphasizes the value of handwork as a method in educational effort.

Now, if we take up the Philadelphia Course in Art, outlined above and analyze it into its fundamental elements, we observe that it is divided into three main sub-divisions: *Pictorial or Representative Drawing; Decorative Designing, and Constructive Exercises,* which include the industrial and mechanical arts. Fundamental to each of these classifications is form and color in relation to perfection and beauty. But perfection and beauty of holiness are among the fundamental attributes ascribed to the Deity, virtues after which man is to strive in order to attain beauty of holiness and perfection of character. The process by which the public school seeks to cultivate these qualities from the moral and aesthetic point of view, is developmental and minutely so in detail. The course of study shows the blocks laid in order, out of which the house is to be built, and how step by step the sense of beauty and perfection of form is developed, until the pupil attaining the mastery with his pencil or brush over the vast variety of nature forms, draws his first landscape or portrait, and by comparing it with classic productions of its kind, cultivates not only the ability to produce, but also to place a value on his work relative to that of another, through the sense of appreciation which has thus been developed within him. What is true of *pictorial or*

representative art, is true also of the analysis of domestic *decorative art, and constructive exercises.* The study of domestic art carrying with it the opportunity for the uplift of the home through external beautification, is extremely suggestive for the development of the inner life of the home, by making it religious. In the constructive studies, the study of Church architecture, which constitutes a part of mechanical art, ushers us into the very precincts of religion, while the industrial arts give opportunity to connect one's teaching with the social problems so prominent in our modern life.

Thus we see that both from the point of view of the development of individual motivation, as well as of social habits of conduct, the study of art in the public schools presents a wide range of opportunity to lay hold upon the public school life of the pupil and make it religious. Indeed the teaching of religion on the beauty of character, and the aesthetic side of life in general will help to make more certain of realization the public school aim, "to foster a strong love and appreciation of the beautiful in art and life." Art is but an attempt to fathom what is in the mind of the One altogether beautiful and perfect, whence spring all the beautiful forms of nature with which the pupil has just become familiar.

Religious Values in Music. In like manner the public school seeks through music to cultivate and develop the ability to appreciate beauty and perfection, as this applies to the perceptions which make their appeal through the ear. Beauty of tone and harmony of musical expression, are striven after by a process as analytic as that followed in the teaching of graphic art. Beginning with the simplest tone qualities it passes on to the complex masterpieces of the great composers. Through the use of the human voice, musical instruments or the victrola, the ability is developed to appreciate and to reproduce those musical achievements that have approached nearest to what the great masters have thought the goal of perfection in musical representation.

No other human sense realm has in it so much of "soul," as has the auditory realm. Through no other channel is the feeling life so agitated as by what enters through the ear. Over the Organ of Corti, that most marvelous bit of mechanism in the inner ear, constructed like an instrument with a thousand strings, the whole gamut of the human feelings may be made to run, and in more rapid succes-

sion than through any other avenue of the human body that opens into the soul. The majestic and graceful arches of the cathedral and its wonderful colored windows may whisper messages to the spirit of him ready to receive them, but the great organ and the choir, and still more the voice of the ministering servant of God, turns the cold stone and glass into a symphony of life, and a creative power that moves the human spirit to its very depths.

The subtle influence of music is more intimately related to that mysterious intangible reality we call God and the spirit world, than any other influence that reaches the soul of a man. Therefore the Church school is losing a great opportunity, when it does not avail itself of the spiritual energy set in motion through the teaching of music in the public schools. Not only can it utilize these materials to great advantage in the realization of its religious goals, but in turn the Church school, if it truly uses its opportunity to place a religious interpretation on music, will raise the level of public school music, and make it more effective as far as its aesthetic and moral, as well as practical social values are concerned.

Art and Music in Terms of Habit or System Control. The five specific worship attitudes that constitute our goals for the motivation or Christian conduct are as we saw above, Gratitude, Goodwill, Reverence, Faith and Loyalty. Acts of worship such as prayer, song, Bible reading in the home, in the Church school period of worship, and in the sanctuary, are chiefly subjective and have no value in themselves apart from what they are expected to produce. Out of our gratitude, goodwill, reverence, faith and loyalty expressed to God should grow attitudes of like kind toward our fellowmen. A religion that is limited in its concept to individual attitudes toward God, or to the services of the sanctuary, is like a bird with one wing clipped. The concept Jesus had of religion was of a dual individualistic-social kind. This fact He expressed in His teaching that "all the law and the prophets" hang on the love of God and one's neighbor. Impression Control while it emphasizes the subjectives or individualistic side of religion, at the same time gives the social informational background and motivation out of which Habit or System Control builds up its structure of individual and social conduct.

The Attitude of Gratitude. What has the public school to contribute to religious education in this regard? As an illustration of

what art may contribute let us take the work for the "Eleventh Week," in the Course of Study on Art also known as "Thanksgiving Week." This week and the one following are devoted largely to making concrete through art the meaning of Thanksgiving. In addition, during the eighth and tenth week previous, the way is prepared for it. In the first year, objects are made representing the Mayflower, Priscilla's Shawl, a Thanksgiving booklet or folder, a Thanksgiving table. Much oral information is added while the work is going on to give background and meaning to the task in hand. At the same time appropriate songs are sung bearing on the theme. With this atmosphere surrounding the boys and girls during these weeks, the way is splendidly prepared for the Church school to do what the public school can not do, namely put into the information received, and the attitudes cultivated, the religious meanings that lie behind them. The line of demarcation between what the public school and the Church school is doing is so faint here that in many instances the public school teacher leaves upon the mind of the pupil a strong religious impression that differs very little in degree and quality from what the successful Church school teacher does in her teaching.

A properly worked out order of service, and a carefully prepared lesson related to the content of public school teaching will go far to give a broader significance and a deeper meaning to Thanksgiving, and to fix gratitude as a controlling attitude and motive for conduct. The social value of public school teaching is further emphasized in special fellowship programs and in helping the needy. What the public school does on special occasions in this way should be a part of the regular well ordered and systematized program of the Church carried on unceasingly. Gratitude to parents growing out of gratitude to God, is a social value that is fundamental to the continuation of the race. Likewise gratitude to teachers and to all those who have done us a kindness, further increases the significance of the social value growing out of this attitude. The transfer to other fields of this habit of conduct, expressive of gratitude, is made more likely through proper religious motivation.

We might show how in the case of the other attitudes, Goodwill, Faith, Reverence and Loyalty, the public school courses have rich latent resources in the fields of art and music that are at the service

of the Church school for the taking without price, except in terms of zeal and effort, but this illustration will suffice for our purpose.

After glancing over the comparatively few illustrations of latent religious resources in public school education which the limits of this volume make possible, it will have become apparent that the opportunities are almost endless that present themselves to the Church school teacher to utilize public school teaching for religious educational purposes. The rights of the child, and the welfare of Church and State demand a more economic housekeeping on the part of the Church school. The teachers in religious education are fully conscious of this situation and are rapidly setting their house in order.

CONCLUSIONS

Inadequate religious education and the threatened collapse of modern civilization stand related to each other as cause and effect.

Religious education is essential to democracy.

The promotion of idealism is the special function of the pulpit and the Church school, although, by no means exclusively so.

An adequate system of religious education cannot be built up on a twenty-six hour a year basis and untrained teachers.

Education is a unit of which the religious and so-called secular phases are but complementary to each other.

Correlation between the work of the public school, and Church school is absolutely necessary if a unified philosophy of life is to result, in which the religious and secular shall each find their proper place.

Correlation is not to be confused with amalgamation. An alliance between Church and State is not to be remotely thought of. The American principle of separation of Church and State must remain inviolable at any cost.

The kind of correlation presupposed, must be of an advisory and informational character, each party working in his field independently.

The public school and Church school teacher should learn to know each other better, and become more intimately acquainted with each other's field of work.

The moral aims of public school teaching need the strengthening that comes from the religious motivation of the Church school.

American education should aim not only to prepare our people for democratic living but for life in a Christian democracy.

The public school system contains an immensely rich store of latent religious resources with which the Church school teacher should become acquainted, so as to use it to its fullest possible extent.

The educational principles now being carefully wrought out by

the leaders in religious education must be brought clearly to the consciousness of the administrative and teaching forces of the local Church schools.

The results of modern child study, curriculum content, methods of teaching and administration, demand recognition on the part of local Church school leaders.

The rank and file of the Churches must be brought to realize that just as training offered in the public school for the vocations of life, is a long drawn out and carefully planned process, so the development of the religious life comes not by magic nor by spasmodic effort, but through the Biblical educational method of "line upon line, precept upon precept."

Nothing in the work of education requires more urgent attention than a sane view as to the origin and contents of the Bible, together with its proper use as a book of religion.

The value of extra-Biblical material having religious suggestiveness must be properly appreciated.

While every branch taught in the public school has a latent religious value, some branches are more fertile than others in this particular. English literature, history, science, civics, music and art rank first among the list.

Each branch has a unique value that distinguishes it from other branches. Thus English is most fertile in "Impression Control," especially in the appreciations of that which is good and beautiful, and in the ideals and standards of living it helps to cultivate. History is richest in the realizations it suggests. Science is most productive of "Habit and System Control." For the religious life it suggests proper attitudes toward God, and the realization that the Author of the universe is not a haphazard God, but a God of law, order and system. Civics is most fertile in the habits of good living it suggests. Music and art contribute most, by way of cultivating proper appreciations and attitudes.

A unified system of education in which the Church school and the public school will receive due consideration, is increasingly becoming a necessity.

The Church must be educated to be willing to pay the price in money, time and energy required to build up an adequate system of religious education.

APPENDIXES

The Philadelphia Courses of Study

APPENDIX I.

The Philadelphia Course in English Literature

Grade I. (See pages 131, 132)

GRADE II.

Literature Material.

1. *Story Telling*

"In Grade Two two ten-minute periods per week are to be devoted to the telling of stories for appreciation. The teacher should use as many of the stories listed below as time allows. She may supplement these with other stories suited to the grade and not listed in this Course for telling in higher grades. Stories told in Grade One should be retold in this grade if the children indicate a liking for them."

2A.

The Pig Brother
The Country Maid and Her Milk Pail
The Golden Touch
Bruce and the Spider
The Fisherman and His Wife
The Cat, the Ape, and the Nuts
The Golden Pears
The Wolf and the Lamb
How the Bear lost His Tail
The Merchant and His Donkey
The Cat and the Parrot
The Dog and the Hare
Clytie
The Fox and the Goat
David and Goliath
The Noisy Neighbor
Goody Two Shoes
The Tortoise and the Eagle
How Brother Rabbit Fooled the Whale and the Elephant
The Wolf and the Seven Little Kids
Lambkin
Why the Morning Glory Climbs

One-Eye, Two-Eye, and Three-Eye
Puss-in-Boots

2B.

The Sleeping Beauty
The Crab and His Mother
The Hunter and the Woodcutter
Tom Thumb
The Town Musicians
The Ugly Duckling
The Flax
The Little Fir Tree
The Little Rabbits
How the Crickets Brought Good Luck
Pears and Pudding
What Kept the Chimney Waiting
Tar Baby
Little Half Chick
The Fox that Lost His Tail
The Sailor Man
The Miller of the Dee
Jack and the Beanstalk

II. *Poems.*

"In Grade Two one ten-minute period per week is to be devoted to the appreciation of poetry. The teacher should use as many of the poems listed below as time allows. She may supplement these with other poems suited to the grade and not listed in this Course for treatment in higher grades. Poems listed for Grade One should be used again in this grade if the children indicate a liking for them."

2A.

Forget-Me-Not
The Wind.....Robert Louis Stevenson
The New Moon.....Eliza Lee Follen
Singing.....Robert Louis Stevenson
Wynken, Blynken, and Nod.....Eugene Field
Daisies.....Frank Dempster Sherman
Little Things.....Ebenezer C. Brewer
The Little Plant.....K. L. Brown
October's Party.....George Cooper
The Owl ad the Pussy Cat.....Edward Lear
The Raindrop's Ride
Where Go the Boats.....Robert Louis Stevenson
All Things Beautiful.....Cecil Frances Alexander
Foreign Lands.....Robert Louis Stevenson
The Gardener.....Robert Louis Stevenson

Kind Hearts
Obedience.....Phoebe Cary

2B.

My Shadow.....Robert Louis Stevenson
At the Seaside.....Robert Louis Stevenson
The Land of Nod.....Robert Louis Stevenson
Who Likes the Rain.....Clara Doty Bates
Snow-Birds.....Frank Dempster Sherman
Snow-Flakes.....Frank Dempster Sherman
Waiting to Grow.....Frank French
Little Boy Blue.....Eugene Field
The Sugar Plum Tree.....Eugene Field
Merry Rain
Now the Sun is Sinking
The Squirrel's Arithmetic.....A. D. Bell
One, Two, Three.....H. G. Bunner

GRADE III.

Literature Material.

I. *Stories.*

"In Grade Three two twenty-minute periods per week are to be devoted to the telling and reading of stories for appreciation. The teacher should use as many of the stories listed below as time allows. She may supplement these with other stories suited to the grade and not listed in this Course for telling or reading in higher grades. Stories told in lower grades should be retold in this grade if the children indicate a liking for them."

3A.

Aladdin
Androclus and the Lion
Dick Whittington and His Cat
Grace Darling
Snow White and Rose Red
The Nail
The Elves and the Shoemaker
The Simpleton
The Endless Tale
The Three Wishes
Ali Baba
Belling the Cat
Beauty and the Beast
Five Peas in a Pod
Under the Rug
The King and His Coachman
Snow White and the Seven Dwarfs
The Lion's Share

Maximilian and the Gooseherd
The Bell of Atri
The Pied Piper of Hamelin
The Burning House
The Rat Princess
The Coming of the King
Rumplestiltskin

3B.

The Fairy Shoes
The Lion in His Den
The Golden Goose
The Sick Lion
The Nightingale
The Lion and the Fox
The Bundle of Sticks
The Patient Cat
The Burning of the Rice Fields
The Skylark's Spurs
The Cat and the Mouse
The Straw, the Coal and the Bean
The Hare and the Hedgehog
The Little Jackals and the Lion
Stone Cutter or Strangest Thing
The Shoes that Were Danced to Pieces
Why Evergreen Trees Keep Their Leaves in Winter
Why the Fox Has a White Tip on His Tail
Wylie
Fulfilled
King Alfred and the Cakes

II. *Poems.*

"In Grade Three thirty-five minutes per week are to be devoted to the appreciation of poetry. The teacher should use as many of the poems listed below as time allows. These may be supplemented with other poems suited to the grade and not listed in this Course for treatment in higher grades. Poems listed for lower grades should be used again in this grade if the children indicate a liking for them."

3A.

Boats Sail on the River.....Christina G. Rossetti
From a Railway Carriage.....Robert Louis Stevenson
Goldenrod.....Frank Dempster Sherman
How the Leaves Came Down.....Susan Coolidge
My Bed is a Boat.....Robert Louis Stevenson
Autumn Fires.....Robert Louis Stevenson
A Bird's Nest.....Florence Percy

Cherries.....Frank Dempster Sherman
Lady Moon.....Lord Houghton
Robin's Apology.....Frank Dempster Sherman
The Shadows.....Frank Dempster Sherman
Farewell to the Farm.....Robert Louis Stevenson
Shadow Children.....Frank Dempster Sherman
Looking-glass River.....Robert Louis Stevenson
Seven Times One.....Jean Ingelow
The Land of Counterpane.....Robert Louis Stevenson
The Lamplighter.....Robert Louis Stevenson
Sweet and Low.....Alfred Tennyson

3B.

Who Has Seen the Wind.....Christina G. Rossetti
Young Night Thought.....Robert Louis Stevenson
Marjorie's Almanac.....Thomas Bailey Aldrich
Discontent.....Sarah O. Jewett
The Wind and the Moon.....George MacDonald
Up and Down.....George MacDonald
Ghost Fairies.....Frank Dempster Sherman
Smiles and Tears.....Frank Dempster Sherman
The Sun's Travels.....Robert Louis Stevenson
Twenty Froggies Went to School
The Wonderful World.....William B. Rands
What the Winds Bring.....Edmund Clarence Stedman
The Elf and the Dormouse.....Oliver Herford
Little Jack Frost Went Up the Hill
My Little Neighbor.....Mary Augusta Mason
Japanese Lullaby.....Eugene Field
The Seed
Pussy Willow.....Marian Douglas
Dandelion.....K. L. Brown
Autumn Leaves (Come Little Leaves).....George Cooper
The Spider and the Fly.....Mary Howitt
How the Little Kite Learned to Fly

APPENDIX II.

The Philadelphia Course in History.

Grade III.

(See page 149)

Grade Four A.

Aims.

Prior to Grade Four the children have been taught the meaning of the various festivals and have become interested in the heroes of the ancient and modern worlds. They are now ready to begin the history of their own country. The approach is made through the child's recognized interest in people and their activities, thus continuing the method of Grade Three.

Emphasis has been placed upon the incidents and events occurring in Pennsylvania, and eminent men and noted buildings connected with Philadelphia history have been given especial prominence. Children should be made familiar with the historic associations connected with their home communities and school neighborhoods. Philadelphia is so rich in this material that the teacher should find little difficulty in pointing out the historical interest which attaches to the names of streets and schools, and to familiar local objects. Throughout the work of this grade teachers must remember that they are not teaching formal history, with its array of facts, but that they are creating impressions that will awaken an interest in the subject.

Outline of Curriculum Material.

	Lessons
A—Explorers and Settlers.	
I—Stories of Great Explorers	8
II—The Settlers in the South	5
III—The Settlers in New England	7
	— 20
B—George Washington.	Lessons—4
C—Benjamin Franklin.	Lessons—4

Grade Four B.

	Lessons
A—Stories from Local History.	
I—Pennsylvania's Neighbors	3
II—William Penn the Great Quaker	7
III—The Settlers and the Indians	4
IV—Four Distinguished Pennsylvanians	4
V—Places of Historic Interest	6
	— 24

Sample Detailed Outline of the Study of One Specific Character.

II—William Penn, the Great Quaker. (7 lessons)

a. His early life—Son of Admiral Penn; sent to college; becomes a Quaker; preaches his beliefs; is imprisoned; death of his father; his inheritance.

b. Penn comes to America—His grant from the king; its name; the voyage in the "Welcome"; landing at Chester; his reception.

c. Penn founds Philadelphia—Locating the city; its name; living in caves; planning and naming the streets; the early settlers.

d. The old city—Its limits; unpaved streets; no street lights; the town crier; the watchman.

e. The Quakers—A peace loving people; their customs; their speech; their meeting places.

B—Life in the Colonies.	Lessons
I—Homes of the People	1
II—Preparing Meals	1
III—Dress	1
IV—Traveling in the Colonies	1
V—Schools	1
	— 5

GRADE FIVE.

Aim.

In Grade Five, the aim is to complete the informal survey of American history through the lives of the nation's leaders. It is the object of this year's work to bring to the pupils a keen realization of the heroism and real bigness of purpose which have manifested themselves in the careers of the men and women who have made this nation. In considering these national characters, the effort has been not only to emphasize the lives of our military and political leaders but also to present with equal strength the heroes of commerce, industry, and invention, and the pioneers in the work of developing the national resources of the country. If the teacher succeeds in leading the children to a keen appreciation of American ideals as presented in the lives of the nation's builders and so stimulating them to an emulation of such American leadership, the purpose of the course will have been fully realized.

Outline of Curriculum Material.

GRADE FIVE A.

(Three twenty-five minute periods a week)

A—Men Who Helped to Make Our Country Independent.

	Lessons
I—Benjamin Franklin	6
II—Samuel Adams	2

III—Patrick Henry 1
IV—Philadelphia Tea Party 1
V—George Washington 4
VI—Thomas Jefferson 3
VII—John Paul Jones 1
VIII—Lafayette 2
IX—George Rogers Clark 1
X—Robert Morris 2
XI—Anthony Wayne 2
XII—John Barry 1
XIII—John Peter Muhlenberg 1
— 27

B—Men Who Helped to Make Our Country Strong.

Lessons
I—Alexander Hamilton 4
II—Stephen Decatur 1
III—Oliver Perry 1
IV—Stephen Girard 4
— 10

Lessons
C—Men Who Helped to Make Our Country Larger.
I—Daniel Boone 2
II—Lewis and Clark 2
III—David Crockett 2
IV—John C. Fremont 2
— 8

GRADE FIVE B.

(Three twenty-five minutes a week)

A—Great Inventors and Great Achievements.

Lessons
I—Eli Whitney 2
II—Robert Fulton 2
III—Governor Clinton and the Erie Canal 2
IV—First Train 2
V—Cyrus McCormick 2
VI—Samuel F. B. Morse 2
VII—Alexander Graham Bell 2
VIII—Thomas Edison 4
— 18

B—Men and Women Who Helped to Rid Our Country of Slavery.

Lessons
I—Lucretia Mott 2
II—Harriet Beecher Stowe 2
III—Abraham Lincoln 6
IV—Ulysses S. Grant 3

V—Jay Cooke 1

— 14

C—A Southern Leader. Lessons

I—Robert E. Lee..... 2

— 2

D—Helpful Men and Women Who Belong to Recent Times.

Lessons

I—Grover Cleveland 2

II—William McKinley 3

III—Clara Barton 1

IV—Frances Willard 1

— 7

Sample Detailed Outline of the Study of One Specific Character.

II—William McKinley—The liberator of Cuba. (3 lessons)

Born in Ohio (1843); sympathetic nature; taught school; President during Spanish War; secured independence of Cuba; acquired Porto Rico in the West Indies and Hawaii, the Philippines and other islands in the Pacific; assassinated by a man who opposed all government (1901); statue on South Plaza, City Hall.

GRADE SIX.

Aim.

The course of study for Grade Six covers that portion of the history of the world previous to permanent settlement in North America which every child should know in order to give him some understanding of the many racial, intellectual and spiritual elements out of which the history of our own country has grown. Those phases of Greek and Roman life which form part of our political and social heritage are briefly presented in order that the pupils may acquire, not a sequence of events, but a perception of Greek and Roman ideals that have had a lasting effect upon all subsequent history.

With the Crusades as a chief contributing factor, tales of far-off lands led adventurous spirits on voyages of discovery and the rich and rare commodities of the East tempted eager traders to venturesome journeys. These forces, combined with the renaissance of intellectual interest and an awakening of religious liberty, led to the discovery, exploration, and settlement of the American continent.

Outline of Curriculum Material.

GRADE SIX A.

(Three twenty-five minute periods a week)

A—Dates and Their Meaning. 1 Lesson

B—America and the Old World. 2 Lessons

C—The Greeks. Lessons

I—Why We Remember the Greeks..... 5

II—The Greeks as Builders and Artists	2
III—The Spread of Greek Culture	3
	— 10

D—The Romans.

	Lessons
I—The Beginnings of Rome	1
II—Roman Conquest of Italy	1
III—Roman Conquest of the Mediterranean Lands	3
IV—Roman Conquest of the West	2
V—The Roman Empire	4
VI—Rome and Christianity	3
	— 14

E—The Germanic Peoples.

	Lessons
I—The German Tribes	1
II—Conversion of the Germans to Christianity	2
III—Overthrow of the Roman Empire in the West	2
IV—German Conquest of Britain (England)	2
V—King Alfred the Great	2
VI—Norman Conquest of England	2
VII—Norman Kings Forced to Acknowledge the Rights of the People	2
	— 13

F—Life in Europe During the Middle Ages.

	Lessons
I—Social Life	5
II—Religious Life	3
III—Education	1
	— 9

GRADE SIX B.

(Three twenty-five minute periods a week)

A—The Crusaders.

	Lessons
I—Pilgrimages	1
II—The Crusades	6
III—The Renaissance	2
	— 9

B—The Discovery of the Western World.

	Lessons
I—Beginnings of Discovery	6
II—Columbus	2
III—Other Discoverers	5
IV—Spanish Conquerors and Explorers	7
	— 20

C—European Ambitions and the New World.

	Lessons
I—Spain	3
II—France	6
III—England	5

IV—Holland 4
— 18

Sample Detailed Outline of a Specific Period.

II—The Crusades. (6 lessons)

a. Rise and spread of Mohammedanism; the coming of the Turks; capture of Jerusalem and treatment of the Christians.

b. The story of Peter the Hermit; the First Crusade; capture of Jerusalem by Crusaders; story of Richard the Lion-hearted; the Children's Crusade.

c. Results of the Crusades: Love of travel; new tastes and desires; growth of trade and cities; introduction of new products; manufactures; inventions (mariner's compass, gunpowder, windmill, Arabic system of notation, etc.)

Teachers' Reading List in History.

Recommended by the Philadelphia Board of Public Education.

Reading List.

Grade 4A—

Irving, Life of Columbus; Tappan, American Hero Stories; Gordy, American Explorers; Gordy, Stories of Early American History; Southworth, Builders of Our Country, Book 1; Mace, A Beginner's History; Coe, Founders of Our Country; Cooke, Virginia; Cooke, Stories of the Old Dominion; Fiske, Virginia and Her Neighbors; Page, The Old South; Bradford, History of the Plymouth Plantation 1606-1646; Tyler, England in America; Fisher, The True Benjamin Franklin; Ford, The Many-Sided Franklin; Sparks, The Men Who Made the Nation; Franklin, Autobiography.

Grade 4B—

Brittain, Discovery and Exploration; Fiske, The Dutch and Quaker Colonies in America; Pennypacker, Pennsylvania, the Keystone; MacDowell, Story of Philadelphia; Watson, The Great Peacemaker; Hodges, William Penn; Buell, William Penn; Century Co., Readings in United States History, Vol. II; Fisher, The True William Penn; Fisher, The Making of Pennsylvania; Fisher, Pennsylvania: Colony and Commonwealth; Sharpless, Two Centuries of Pennsylvania History; MacMinn, On the Frontiers with Colonel Antes; Westcott, Historic Mansions and Buildings of Philadelphia; Watson, Annals of Philadelphia; Allinson and Penrose, Memorial History of Philadelphia; Repplier, Philadelphia, the Place and the People; Campbell, Quaint Corners in Philadelphia; Lefferts, Noted Pennsylvanians; Garber, Settlements on the Delaware Prior to the Coming of Penn; Wheeler, The Walking Purchase; McMaster, School History of the United States; Mowry, American Inventions and Inventors; Foster, United States History; Earle, Child Life in Colonial Days; Tappan, Letters from Colonial Children; Hart, Colonial Children (Source Readers, Vol. I); Mitchell, The Red City; Brumbaugh, Christopher Dock.

Grade 5A—

Walton and Brumbaugh, Stories of Pennsylvania; Pennypacker, Pennsylvania the Keystone; Morgan, The True Patrick Henry; Biographies of Washington; Curtis, The True Thomas Jefferson; Brady, Commodore Paul Jones; Burton, Lafayette, the Friend of American Liberty; Lodge and Roosevelt, Hero Tales from American History; McMurry, Pioneers of the Mississippi Valley; Mowry, American Pioneers; Roosevelt, The Winning of the West; Muhlenberg, Life of J. P. Muhlenberg; Lodge, Alexander Hamilton; Lodge and Roosevelt, Hero Tales from American History; Seawell, Twelve Naval Captains; MacDowell, Story of Philadelphia; McMurry, Pioneers of the Mississippi Valley; McMurry, Pioneers of the Rocky Mountains and the West; Kingsley, The Story of Merriwether Lewis and Captain William Clark; Educational Pub. Co., Stories of American Pioneers.

Grade 5B—

Brigham, From Trail to Railway Across the Appalachians; Mowry, American Inventions and Inventors; Williams, Some Successful Americans; Burton, Builders of the Nation; Southworth, Builders of Our Country, Book II; Hodgdon, First Course in American History, Book II; Perry and Elson, Four Great American Presidents, Vol. II; Mowry, American Heroes and Heroism; Adams and Foster, Heroines of Modern Progress; Hodgdon, First Course in American History, Book II; Gordy, Leaders and Heroes; Sparhawk, A Life of Lincoln for Boys; New International Encyclopedia, Article on Jay Cooke; Stoddard, Lives of the Presidents; Gilder, Grover Cleveland; Strachey, Frances Willard, Her Life and Her Work; Turpin, Stories from American History.

Grade 6A—

Fiske, A School History of the United States, Appendix; Mahaffy, Old Greek Life; Ashley, Early European Civilizations; Breasted, Ancient Times; Fling, Source Book of Greek History; Pennell, The Land of Temples; Greene, Short History of the English People (Illustrated Edition); Pelham, Outline of Roman History; Shumway, A Day in Ancient Rome; Munro, Source Book of Roman History; Ashley, Early European Civilization; Breasted, Ancient Times; Emerton, Introduction to the Middle Ages; Cheyney, Short History of England; Robinson and Breasted, Outline of European History, Part I; Robinson, Medieval and Modern Times; Graves, History of Education During the Middle Ages; Kiplin, Puck of Pook's Hill.

Grade 6B—

Munro, History of the Middle Ages; Archer and Kingsford, The Crusades; Also Histories of the Middle Ages in Topic C; Cheyney, European Background of American History; Fiske, Discovery of America, Vol I; Winsor, Narrative and Critical History of America; Bourne, Spain in America; Sparks, Expansion of the American People; Thwaites, France in America. Robinson, Medieval and Modern Times.

APPENDIX III.

The Philadelphia Course in Natural Science. Outline of Course in Nature Study.

Grade I.

(See page 171)

Geography—Grade Three.
(Two thirty-five minutes per week)

General Suggestions.

The larger part of the time allotment in Grade Three is given to the work in geography. It is approached through a study of the pupils' immediate environment. Since geography deals with man's relationship to the earth, it is necessary to develop in the pupils' minds at the outset certain geographic conceptions, such as topographical and physical features, directions, maps and the globe. *The pupils also make a simple study of the great city in which they live,* reaching from it and through it to some conception of the world. The work of this grade lays the foundation for the more formal study of geography in Grade Four.

The work of this grade in geography should be largely oral; it should make the fullest possible use of the observations and experiences of the pupils themselves. Many geography lessons may profitably include reports by the children concerning the matters of instruction which are being considered. The spirit of investigation, of contribution to the knowledge of the class, should be encouraged. Text-book study as such is not to be carried on, but supplementary reading is valuable to recall, to enlarge, and to fix the impressions which the pupils have gained through experience and class discussion. The project-problem method, wisely used, offers great opportunities for the self-active development of the pupils. Constructive activity in which the child is pleased to engage and the solution of problems in which he feels a real interest, are the distinctive features of this method.

Outline of Course.

3A.

A. *Geographical Concepts.*

Hill, valley, higher land, lower land, slope, river (bank, current, source, mouth), rocks, pond, lake, strait, island, peninsula, cape. These ideas are to be taught by means of excursions, supplemented by the use of pictures, lantern slides, motion pictures and descriptions.

B. *Directions.*

I. The Cardinal Points Reviewed: north, south, east and west.

II. The Intermediate Points: northeast, southeast, southwest, northwest.

(Outline abbreviated from this point on in this grade, only the general outline is given.)

C. *Plans of Schoolroom, School Building, Schoolyard.*

D. *Map of Neighborhood and Map of City.*

E. *World Map and Globe.*

I. Approach: The voyage of William Penn.

II. Relation between World Map and Globe.

III. Oceans, Continents, Coast Line.

3B.

Outline in Full.

A. *Philadelphia.*

I. *Penn's Plan of Philadelphia.*

a. Delaware and Schuylkill Rivers.

b. High Street (Market), Broad Street.

c. Center Square (City Hall).

d. Surrounding squares: Logan, Franklin, Rittenhouse, Washington.

e. Fairmount.

A drawing of Penn's plan of Philadelphia should be carefully compared with the map of Philadelphia. Both must be drawn to the same scale. It is suggested that the teacher sketch on paper a copy of the old plan prepared by Penn. This may be laid right over the section of the complete wall map of present-day Philadelphia and the growth of the city thus emphasized. It would also be valuable and interesting to use a blackboard map of Philadelphia and to mark off, in colored chalk, that portion of the map which lay in Penn's original plan.

Pupils should be encouraged to visit the four squares or parks conspicuous on Penn's plan, and the site of the central square where City Hall now stands. Reports of such visits should always be required. The reasons for the naming of the squares should be discussed. An appropriately decorated paper upon which pupils can register their names and dates of visits, forms an interesting device to encourage the visiting of the places suggested.

II. *The City's Growth.*

a. Location of certain sections of the city on a map of Philadelphia: Chestnut Hill, Germantown, Frankford, Manayunk, Kensington, South Philadelphia, West Philadelphia.

b. Location on map of Philadelphia of the pupils' home districts.

The pupil should be able to indicate these from memory, by a star or cross on blackboard map.

III. *Our Buildings.*

a. City Hall.
b. A building owned by the United States.
c. Any important neighborhood buildings.

The discussion should include the following points:

1. The appearance of the building. Illustrate with pictures.
2. Location of building: section of city, streets, position in relation to the surrounding community.
3. The relation of the activities with which the building is associated to the life of Philadelphia or of the country.

IV. *Our Industries.*

In considering the industries, the human side should be constantly kept in mind. The dependence of the people in general upon the industry in question can best be emphasized through a discussion of the relation of the pupils themselves to that particular industry, of how it supplies them with necessities and comforts.

Reference should be made to the whole sequence of workmen necessary for the production of the finished article as it is developed from the raw material to its final manufactured form.

The geographical terms involved in the study of the industries and the stories of other peoples should be added to the pupils' vocabularies. These terms should be developed incidentally, but no definitions nor stated locations should be required. Clearness should be secured by the constant use of terms and by repeated observations of concrete materials, pictures, maps and the globe.

a. Important neighborhood industries. The pupils should be encouraged to make a list of these.

b. Typical city industries.
   1. A food industry: bread baking.
   2. A clothing industry: textile—wool, cotton, silk.
   3. A shelter industry: building of a house.

   Each of the typical industries is to be treated in some detail as follows:
   (a) Raw materials: where obtained, how brought to Philadelphia.
   (b) The names and locations of some of the factories.
   (c) Finished products: what becomes of them, how transported.

c. Supplemental industries (selection of one from each group).
   1. Food industries: sugar refining, slaughtering, and packing meat, candy making.
   2. Clothing industries: garments, hats, shoes.

3. Shelter industries: preparation of lumber, marble, stone, brick, yards situated in city.
4. Transportation industries: the manufacture of locomotives (Baldwin's), ships (Cramp's), bridges (Pencoyd, Midvale), cars (Brill's).

From the supplemental list the teacher should select the industries of the neighborhood. The pupils should be encouraged to learn as much as possible about them at home, the teacher directing the inquiries and observations and co-ordinating the ideas and materials brought to school. If possible the pupils should be taken on excursions to visit some of the important industries of the city.

V. *Our People.*

a. Identification upon the globe of the continents in which the former homes of parents and ancestors of pupils are located.
b. Former homes of other races or nationalities living in Philadelphia, pointed out by continents upon the globe.
c. Life in other lands.
   1. Stories of Grade Two recalled, places mentioned being pointed out upon the globe and the map.
   2. Stories of child life in China, Japan, Arabia, and in the African forests.

   The stories of people of other lands should help to emphasize the interdependence of man, animals and plants.

VI. *Our Connection with Other Parts of the World.*

a. Electric street railways. Lead pupils to give examples and to indicate on map their Philadelphia terminals and their routes.
b. Railroads: Pennsylvania, Baltimore and Ohio, Philadelphia and Reading. Passenger terminals of these should be indicated by pupils on map.

   From study of time-table and map pupils learn of distant cities reached. Use map of the United States.
c. River steamers to Trenton, Chester, Wilmington, Bristol, and Burlington; ferries to Camden. Note the Delaware River as an obstacle to land travel; mention proposed Philadelphia-Camden bridge.*
d. Ocean steamers: consult newspapers for routes.
e. Post. Pupils may bring in postmarks from many states and countries.
f. Telegraph, telephone, wireless.
g. Newspapers. Pupils may note the many places mentioned on the front page of any newspaper.

The child's actual contact with the outside world must ever be kept in mind, and the personal advantages to him of the facilities

* Construction has begun since publication of this course of study.

for communication. He should be called upon to recall the articles he uses that come from other lands and from different parts of our own land. Excursions to Horticultural Hall and to the Zoological Gardens are advised, to note useful plants and animals.

This topic should emphasize the following thoughts:

1. Philadelphia is dependent upon the surrounding country and upon more distant lands for many things required for our food, clothing, and shelter.
2. Other communities are dependent upon Philadelphia for many of the necessities of life.
3. No community can prosper without constant communication with the outside world.
4. Frequent and swift means of communication is necessary between different parts of the world.
5. There are many and various ways of conveying people and goods, and of sending messages.

From the work of this grade the pupils will become familiar with such geographical terms as the names of the oceans; the continents; the principal islands and the countries which the stories and industries involve; such vegetation regions as the Arctic and polar regions, forests and deserts; many of the animals of other lands; the North and South Poles; warm, hot, and cold climates.

Much concrete material is recommended, also many pictures. The lantern and motion pictures are used to visualize sections and matters of interest beyond the reach of a personal visit. The course also contains the following suggestive outlines of

Fifteen Helpful Excursions.

I. Fairmount Park: Horticultural Hall and Ravine.
II. Fairmount Park: Belmont and Strawberry Mansions.
III. Fairmount Park: Concourse and Centennial Lakes. Park Trolley.
IV. Fairmount Park: Concourse and Centennial Lakes. George's Hill.
V. Fairmount Park: Spring Garden Bridge, Fairmount, the Aquarium, Washington Monument.
VI. Bartram's Garden.
VII. Pennypack Creek, at Bristol Pike Crossing.
VIII. Cobb's Creek.
IX. Tacony Creek.
X. Queen Lane Reservoir.
XI. Upper Wissahickon Creek and Cresheim Creek.
XII. Wissahickon at Ridge Avenue.
XIII. Delaware River at Penn Treaty Park.
XIV. View from City Hall Tower.
XV. Across the Delaware by Ferry.

The full outline of one such excursion will suffice to give the scope the others cover.

I. *Fairmount Park: Horticultural Hall and Ravine.*

a. *Horticutural Hall.*

1. Temperature: how and why maintained.
2. Moisture: how and why maintained.
3. Soil: character.
4. Vegetation: palms, banana, coffee, rubber, etc., compared with our vegetation.

b. *The Ravine.*

1. Following small stream to the Schuylkill.
   (a) General direction: effect of large rocks, effect of slope.
   (b) Varying current: effect of slope.
   (c) Stream bed.
   (d) Banks: right and left.
   (e) Work of stream; carrying and depositing soil; cutting bed and banks.
   (f) Animal and vegetable life in stream compared with that on banks.
2. At the Schuylkill.
   (a) Island: its connecting bridge.
   (b) Water works: their use.
   (c) Mouth of stream: point toward the source.
3. Return to Horticultural Hall.
   (a) Walk up and away from the Schuylkill contrasting with walk down to it.
   (b) Level stretches of land surrounding Hall.
   (c) Cultivated flowers of garden, contrasted with wild flowers of ravine.

c. *Classroom summary.*

1. Physical features: river, valley, hill, plain, island.
2. Beauty of trip.

II. The Philadelphia Course in Geography.

Grades Four, Five, Six.
(Three thirty-five minutes per week)

General Suggestions.

In Grades One and Two the emphasis in teaching geography has been placed on the immediate physical environment of the child. In Grade Three the pupil has extended his environment to his city and through it to the world. He has accumulated certain essential geographical concepts and a vocabulary with which to express them, and he has also become familiar with the use of maps and the globe.

The object of the work outlined in Grade Four is to add detail to his concepts of his city and the world, to increase his geographical ideas, and to give him greater skill in making and interpreting maps, and especially to help him to understand not only the industries of his immediate environment but also the industries of Pennsylvania as conditioned by geographical influences.

The work of Grade Four A has been planned to satisfy the natural curiosity of the city child at his age about the common things in his economic environment, both on the street and in the home. It is intended to lead him to appreciate how his city is dependent upon the state, the nation, and other parts of the world for supplies with which to carry on its industries, which in turn provide, directly or indirectly, food, clothing, shelter, fuel, comforts, and pleasures for himself and all the other people in Philadelphia. He should thus be helped to comprehend the work of a city. By comparison with other cities he should begin to get the concept that cities are centers of manufacture and distribution, very dependent upon distant regions of the earth for raw materials, and in turn supplying these same or other distinct regions with things that they do not have. *The teachers' aim throughout the Grade is to help the children appreciate the city in this large way.*

The subject matter of Grade Four B is designed to help the pupils understand Pennsylvania in its natural and industrial aspects, thus applying the work of Grade Three and Grade Four A. The teachers' aim will be to have them realize the relationship existing between these two phases of geography, as well as to teach the important facts about our own State and that section of our country in which it is situated.

Grade 4A. Outline of Course.

(Note: The details of the course as outlined below are intended to indicate the order of treatment and the general method of presentation. It is to be clearly understood that the extent to which consideration shall be given to the points outlined will necessarily be determined by the allotment of time.)

A. *Philadelphia.*

The topics under this heading treat our city as a unit. The ideas thus gained of its size, physical features, climate, and population should be so clear and definite that they will serve as basis of comparison in future study.

I. *Location.* Map study only. Pupils should state the results of their own inspection of the map.

a. In Pennsylvania, and in relation to the Delaware and Schuylkill Rivers.

b. On the fortieth parallel; relation to the equator and the North Pole.

c. In a temperate climate; cold lands to the north and warm lands to the south.

II. *Size.*
   a. Greatest length and width in miles (north and south, east and west), determined by use of the scale of miles on the map.
   b. Average number of blocks to a mile.
   c. Location of points one mile apart.

III. *Physical Features.*
   a. The city as a rolling plain, varying from a few feet above sea level at the Delaware River to about 400 feet in the northern part of the city.
   b. Hills in the neighborhood, often shown in the grade of the street.

IV. *Climate.*
   a. Four seasons.
   b. Winds: from all directions, but prevailing from the west; northwest in winter; southwest in summer.
   c. Rainfall: sufficient, about 40 inches each year.
   d. Humidity: high, both in summer and winter.
   e. Temperature: of coldest and warmest day of the current year. A thermometer should be kept outside the schoolroom window, where the sun will not strike it. Pupils should be encouraged to observe thermometer readings at home on especially cold or warm days and report to the class.

V. *Population.* (See Grade Three.)
   a. Population according to the latest census to the nearest hundred thousand, memorized and used as a unit of measure.
   b. Comparison with that of other cities: Chicago, New York, Pittsburgh.

VI. *Industries.* This topic is to be a review of the industries mentioned in Grade Three B—IV, as a preparation for the topical studies which immediately follow.

B. *Studies of Typical Industries.*

These studies of great Philadelphia industries supplement and continue in a more intensive manner the simple industrial work of Grade Three B. They give a comprehension of Philadelphia's industrial importance and form a bridge from our city to our state, our nation, and foreign lands. They are also foundational or key studies upon which much of later instruction can be based. After studying them, the pupils should understand these fundamental industries in whatever setting they may encounter them, thus making unnecessary much after-explanation.

The topics call for constructive imagination on the part of both teacher and pupil, i.e., the ability to combine details into a structure. Visualization is to be used whenever possible. To see with the physical eye or with the eye of the mind is absolutely necessary. Discussion of techni-

cal processes is to be avoided, and as human a treatment as possible must be used. The weaver, the miner, the iron worker, the tanner, should be given a prominent place in attention. The pupils should always think of the industry as supported by many and various people, through their labors establishing a connection between the natural resource and the home.

Each topic should be the center of much activity on the part of the pupils in investigation, discussion, description and illustration. An immense amount of supplementary material will be found in magazines, newspapers, and advertising pamphlets.

I. *Textiles.*

a. *Study of woven materials.*
   1. Holding the fabrics to the light to see the inter-weaving of the yarn; unraveling the threads.
   2. Materials of which these fabrics are made.
   3. Names of these fabrics.
   4. Philadelphia's place in the world as the most important textile city.

b. *Textile Mills.*
   1. Location in Philadelphia.
   2. The complicated machinery, noted in pictures.
   3. The relationship of the textile industries to the manufacture of clothing in which Philadelphia also excels.

c. *Sources of raw materials.*

These are to be identified on the world map as they are learned by the pupil, and then their location indicated by the pupils on the wall map or the blackboard map.
   1. Wool: the immense sheep farms of the western United States; other important countries—Argentina, Australia, China, England.
   2. Silk: China, Japan, Italy, France; a warmer climate necessary than for wools; cheap and abundant labor required.
   3. Cotton: Southern United States.

d. *Trade routes.* Map study chiefly.
   1. Transportation of materials to Philadelphia.
   2. Transportation of raw textile materials to other places in United States, Middle Atlantic States, New England.

II. *Coal.*

a. *Formation;* observation of specimens.

b. *Uses of coal:* heat, power, light.

The pupils should be lead to picture our city's condition if its coal supply were cut off.

c. *Importance of Philadelphia* as a necessity to industry and a commodity for reshipment by water to other eastern cities.

d. *Location of the beds:* almost all the anthracite in eastern Pennsylvania, the largest bituminous beds extending from northeast to southwest through western Pennsylvania to Alabama.

e. *Mining.* (Text book use. The pictures are to be studied before the text.)
   1. Appearance of a mine.
   2. Work in the mine.

f. *Delivery of coal* to the consumer in Philadelphia; how it is accomplished.

g. *Distribution of coal* in the United States. (Study of a coal map. Indication of the coal fields by pupils on an outline map.)
   1. Appalachian field, producing two-thirds of United States supply.
   2. Indiana-Illinois field.
   3. Missouri-Iowa field.
   4. Rocky Mountain field.

III. *Iron and Steel.*

a. *Observation of specimens of iron and steel.*
The fact of steel being produced from iron and the difference in the properties of iron and steel should be taught.

b. *Importance to Philadelphia.*
   1. Articles used in Philadelphia. Pupils are to make individual lists.
   2. Great industrial plants: Baldwin's Locomotive Works, Cramp's Shipyard, Pencoyd Bridge Co., Midvale Steel Co., Brill's Car Works, Budd Manufacturing Co., Disston Saw Works. (Illustrative material to be collected by the pupils.)

c. *Iron melting.* (Diagrams and pictures to be used.)
   1. The tall blast furnaces.
   2. The layers of coke, iron ore, limestone.
   3. Slag and melted metal.

d. *Other centers* of the industry.
   1. In Pennsylvania: Bethlehem and other eastern towns; Pittsburgh as the most important steel and iron manufacturing city in the United States. Note the nearness of these cities to the coal fields.
   2. In the United States: Examination of coal and iron distribution maps to find other centers; in Appalachian field—Pittsburgh, Birmingham, Alabama; Indiana-Illinois field—Chicago; Missouri-Iowa field—St. Louis.

e. *Great Lakes route:* important iron and steel cities.
Detroit, Cleveland, Buffalo. Develop the reasons for their eminence.

IV. *Petroleum.*

a. *Oil refining industry* in Philadelphia.
   1. Location at Point Breeze, Atlantic Refining Company.
   2. Supply of oil to Philadelphia by pipe line and tank cars.
   3. Source of petroleum.
      (a) The oil pockets.
      (b) How the oil is obtained. (Picture and text study.)
   4. Mention of products from the refining processes: gasoline, kerosene, tar camphor.

b. *Map lesson.*
   1. Location of oil fields: Pennsylvania-Ohio-West Virginia field; Indiana-Illinois field; California; Texas; Oklahoma.
   2. Markets for Philadelphia's products.

V. *Sugar Refining.*

a. *Location and names* of some of Philadelphia's refineries. (See Grade Three, Excursions XIII and XV.)
b. *Philadelphia's pre-eminence;* sugar our greatest import.
c. *Advantages of Philadelphia* for refineries.
d. *Other near-by cities* with similar advantages.
e. *Sources of raw sugar.* (Picture and text study.)
   1. Warm regions: sugar plantations; Louisiana, a natural refining center.
   2. Temperate regions; beet sugar farms: California, Colorado, Michigan, Utah.
   3. Cool mountain regions: sugar-maple groves, of Pennsylvania and Vermont.

f. *World map study.*
   1. Source of cane sugar.
   2. Routes to Philadelphia.

g. *Map study of sugar producing areas* and sugar refining cities of the United States. (These are to be indicated by the pupils upon an outline map.)

VI. *Leather Manufacturing.*

a. *Importance to Philadelphia:* goat skins our second largest import.

b. *Sources of material.*
   1. Animals: horse, cattle, sheep, goat, pig, walrus, alligator.
   2. Countries: reference to textbooks and maps.

c. *Tanning.*
   1. By minerals: in Philadelphia.
   2. By bark: an old method, but still used in the forest regions of the Appalachians.

d. *Uses of leather.*

e. *Examination of the world map.*
   1 Finding routes of hides and skins sent to Philadelphia.
   2. Noting some markets for Philadelphia leather.

VII. *Commerce.*

a. *Necessity to Philadelphia.* The ideas stated below must be brought out by discussion with class, not by dogmatic statement by the teacher.
   1. Our city as a great workshop, manufacturing products from the entire world and sending its manufactures to the whole world.
   2. The city's great size and large population (third in United States), requiring great quantities of food and clothing.

b. *Transportation methods and routes.*
   1. Ships on rivers, bay and ocean.
   2. Three railroads.
   3. Automobile freight lines.
   4. Electric car freight lines.

c. *Summary of materials imported* or received from other parts of the United States.

d. *Summary of articles exported* or sent to other parts of the United States.

(Space forbids more than an outline of the headings in the rest of the course in Georgraphy.)

Grade 4B.

A. *Topical Study of Pennsylvania.*

1. *Farming.*
   a. Truck farming.
   b. General farming.
   c. Other farming furnishing a supply for Philadelphia.
   d. Map study. (Adjacent Pennsylvania counties supplying Philadelphia. Important districts of United States supplying Philadelphia.)

2. *Lumbering.*
   a. Introduction.
   b. Lumber district in Pennsylvania.
   c. Great lumber regions of the United States.

3. *Quarrying.*
   a. Identification of common building stone from specimens.
   b. Cement rock; the importance of concrete.
   c. Metals: comparison of these with coal mining.
   d. Typical sources outside of Pennsylvania; granite from Maine and Massachusetts; marble from Vermont and Tennessee.

4. *The Delaware River.*
   a. Introduction.
   b. Map study of the stream.
   c. Scenery.
   d. Industries of the Delaware Valley.
   e. Map study.

B. *Summary of Pennsylvania.*
   I. *Map Study.*
   II. *Regional Study.*
      a. Piedmont in southeast; a part of the Atlantic Slope.
      b. Highlands; a part of Appalachian Highlands.
      c. Erie Plain.

C. *The Appalachian Mountains.*
   I. *Map Study.*
      a. Location, extent, greatest width; use of the map scale of miles.
      b. Separate groups and chains.
      c. Highest peak in the north, in the south. Use physical map and reference table.
      d. Piedmont belt and fall line, Allegheny plateau. Use physical map.
   II. *Picture Study of the Various Mountain Regions Mentioned.*
   III. *Appalachian Drainage.* Connecticut, Hudson, Delaware, Susquehanna, Potomac and James Rivers.
   IV. *Resources.*
      a. Kinds and relative amounts.
      b. Resultant increase of population.
   V. *Typical Routes through the Mountains.*
      a. Pennsylvania Railroad, Horseshoe Curve.
      b. Mohawk Valley.
      c. Hoosac Tunnel.
      d. Cumberland Gap.
   VI. *Comparison of Appalachian Region with Coast Plains.*
   VII. *Comparison of Appalachian Highland with Rockies.*
   VIII. *The Great Mountain System in each of the other Continents.*

D. *The Middle Atlantic States.*
   I. *Name and general position of each State.*
   II. *Harbors.* New York Bay, Delaware Bay, Chesapeake Bay.
   III. *Surfaces, lowlands and highlands.*
   IV. *Drainage.*
      a. Eastern slope: Review of Hudson, Delaware, Susquehanna, Potomac.
      b. Western slope: Ohio river and its tributaries.
      c. Northern slope: The Great Lakes, St. Lawrence System.

V. *Soil.*
   a. Coast plain: sandy, "quick."
   b. Piedmont: fertile.
   c. Mountain regions: generally poor.

VI. *Climate.*
   a. Temperature: variable, four seasons.
   b. Rainfall, sufficient.

VII. *Industry.*
   a. Manufacturing: especially iron, steel and textiles.
   b. Additional low land industries: fishing, agriculture, including dairy and live stock raising.
   c. Additional highland industries: lumbering, mining (especally coal.)

VIII. *Cities.*
In addition to those already mentioned in Grade Four study the following: Albany, Buffalo, Jersey City, Baltimore, Washington, Richmond, Norfolk.

IX. *Places of scenic interest.*
   a. Luray Cavern.
   b. Natural Bridge.

Grade Five A.

In this Grade, section A, the following territory is studied in the same detail as was shown in the full outline of the course for Grade Four A.

A. New England States.
B. Southern States.
C. Central States.
D. Western Highland.

Grade Five B.

A. The Remainder of North America.
B. South America.

Grade Six A.

A. Europe.

Grade Six B.

A. Asia.
B. Africa.
C. Oceania.

Grade Six lends itself peculiarly to the purposes of religious education, both from the point of view of studying antiquity in Bible lands as well as from the point of view of modern missions.

Course in Natural Science.

Outlined Course in Introductory Science

Grade 7 A.
(See page 177)

8B Grade.

Introductory Talks: A short history of Science (from magicians, sorcerers and alchemists to the modern chemist.)

Egypt, Greece, Rome, Middle Ages, Modern Europe and America.

Astronomy: Hipparchus, Ptolemy, Copernicus, Burning of Giordano Bruno, 1687, Kepler.

1. The Earth and Its Neighbors.
   (a) Early astronomers and astrologers (work of Ptolemy.)
   (b) Heliocentric Hypothesis (Copernicus.)
   (c) The Solar System.
      1. The sun and the planets.
      2. The moon.
      3. The relation of stars and comets to the solar system.
      4. The nebular hypothesis.
      5. The earth (motions, standard time, international date line, longitude and time).

Physics: Galileo, Newton.

2. Matter and Its Properties.
   Extension, gravity, inertia. (Fiction: Jules Verne's "Trip to the Moon.")

3. Forces and Motion.
   (1) Energy.
      (a) Potential.
      (b) Kinetic.
   (2) Transformation and conservation of energy.
   (3) Mechanical advantage (levers, pulleys, other simple engines).

Laplace, Lord Kelvin, Helmholtz, Carnot, Mayer, Joule.

4. Physical States of Matter.
   1. Effect of heat upon
      (a) Gases.
      (b) Liquids.
      (c) Solids.

(1) (a) Properties of gases.
Example: Air. The atmosphere (only from meteoric point of view) (pressure, expansion, extent, etc.). Applications: (1) winds and storms, land and sea breezes, Ferrel's law; (2) heating and ventilation; (3) change of seasons.

(2) (b) Properties of liquids.
Example: Water. Steam and condensation; boiling point; freezing point; non-compressible. Applications: (1) hydraulic machinery, pumps; (2) methods of purifying water; (3) cause of rain with climatic conclusions.

(3) (c) Properties of solids.
Experiments showing expansion and contraction with practical applications; i.e., railroad tracks, trolley poles, thermostats, guns, thermometers, etc.

2. Light.
(1) Laws.
(a) Travel.
(b) Intensity.
(c) Reflection.
(d) Refraction.
Application: Pinhole camera, photography, motion pictures, search lights, spectrum analysis, cause of day and night, the great polar circles. Newton, Huygens.

3. Sound: Wave theory.
(a) The human ear.
(b) Music.

5. Electricity and Magnetism.
1. (a) Lode stones.
(b) Bar and horseshoe magnets.
Application: Compass.

2. A simple electric cell.

3. The electro magnet.
Applications: Telegraph, electric crane, telephone, motors, electric bells, surgery. Ben Franklin, Volta, Coulomb, Galvani, Ampere, Faraday.

9A Grade.

Chemistry: Lavoisier, Priestley, Scheele, Boyle.

1. Common "Elements" of the Earth.
1. (a) Mixture (physical change).
(b) Compound (chemical change).
(c) Atomic theory.

2. Compounds of common elements, i.e., H_2O and CO_2, etc.
   (a) Manufacture of
      (1) Oxygen.
      (2) Hydrogen.
      (3) CO_2.
      (4) Nitrogen.
3. The atmosphere from chemical standpoint.
4. Acids: bases and salts.
5. Hard and soft water.
6. Manufacture of soap.

2. Oxidation and Combustion.
   (a) Simple oxides (iron rust, etc.).
   (b) Rapid oxidation (combustion).
      (1) Ignition point.
      (2) Spontaneous combustion.
      (3) Fire extinguishing (by practical application CO_2).

Geology: James Hutton.

3. Earth's Crust-Rocks and Soil.
   (a) Collect and classify rocks according to structure and hardness, tests, etc.
   (b) The work of rivers (sedimentation and erosion, porosity, capillarity, air content).
   (c) Lakes and glaciers.
   (d) Continents and oceans (map topography).
   (e) Mountains and mining; forestry.
   (f) Earthquakes and volcanoes (great unrest and change causing fauna and flora to adapt or migrate).

9B Grade.

Biology: Aristotle, Harvey, Schwammerdam, Grew, Malpighi, Redi, Boreli, Lieuwenhaek, Schleiden, Schwann, Virchow.

The Live Part of the Earth.

1. The Life of a Plant: Feeding, Growth, Reproduction of Plants.
   (1) The cell.
   (2) Leaf study.
   (3) Osmosis.
   (4) Transpiration.
   (5) Respiration of O and CO_2.
   (6) Helitropism and gravity.
   (7) Parts of a flower.
   (8) Spore prints: yeast, moulds, bacteria.
   Lamark, Darwin, Frances Galton, Pasteur, Lister.
2. The Life of an Animal: Feeding, Growth, Reproduction of animals.
   (1) Protozoa.

(2) Classification and identification of animals with use to man and their menace.

(3) Man.
- (a) Muscles.
- (b) Joints.
- (c) Bones (animal and mineral matter, experiments).
- (d) Respiration (test lung capacity, etc.).
- (e) Action of diaphragm.
- (f) Circulation and nature of blood.

3. Chemistry of Food: Tests, etc.
4. Fermentation and Decay: Refrigeration and methods of preserving organic matter.
5. The Life of the Earth as Related to Physical Conditions.

APPENDIX IV.

The Philadelphia Course in the Social Sciences.

Foreword in Civics (Continued from page 194)

Before the child enters school he receives from the family life his first impressions of co-operation and responsibility. Whether these impressions and the social habits inculcated shall be for good or ill depends upon the atmosphere and efforts of the home. A favorable home environment is thus the first factor in the development of good citizenship.

At an early age the child enters a larger community, the school. The establishment of right social relations by and within the school is now of prime importance. Moreover, the school should consciously interpret to the child the community nature of the home, for the teacher can speak as an interested outsider regarding the relation of the child to the parent. The school should also help the child to see how members of the community outside the home and the school enter into his life and contribute to his welfare and the welfare of others. Civic education at this stage need not consider the organized agencies through which men co-operate, but the child must become more and more conscious of the interdependence of the individuals in a community. He should know not only what each community of which he is a member is doing for him, but also what he can and should do for it in return. The real tests of good citizenship are right thinking, right feeling and right acting.

Underlying good citizenship is good morality. The practice of the civic virtues is the basis for all acts of the good citizen. There are certain of the civic virtues so fundamental that failure to practice them makes one an undesirable member of a community, no matter how well educated he may be. Moreover, the practice (and hence the teaching) of these virtues must be cumulative, that they may become habitual and reinforce one another.

To carry out the ideas expressed above, *the first four grades are taken up, in whole or in part, with the fundamental civic virtues:* obedience, orderliness, courtesy, helpfulness, punctuality, truthfulness, honesty, courage, self-control and the like. These are to be inculcated by means of stories, poems, songs, games and dramatization. The aim is both to establish right habits of thought and action in the children and to project these habits into the home and into their other community relationships as well.

Beginning with the third grade, the child is brought in touch with a wider community than his school or his home. He now learns of the services that are rendered, in a personal way, by the grocer, the baker, the plumber, the

carpenter, the iceman, the dressmaker, the physician, the nurse. He then goes on to learn of those more corporate services, which are nevertheless embodied in a personal way through the policeman, the fireman, the street cleaner, the ash collector, the garbage collector. From this it is but a step to those long-range personal services which are rendered by those who, perhaps from a distance, are sending him a supply of water, of gas, of electricity. Nor does the child stop with those services which are brought to him, as it were: he journeys out to meet some of them, such as the library, the museum, the art gallery, the park and the playground. And finally, *when the sixth grade is reached,* he learns how adult citizens have joined together to render effective service in the industrial community; and also something of the vocational opportunities that await the young citizen when school days are over.

In all this study of community activity the object of instruction is twofold: first, to acquaint the children with the complicated community life round about them, of which they are to become increasingly active members; second, to have them come to perceive that the truly successful citizens are the ones who best embody civic qualities such as those inculcated in the earlier grades. The steps in civic training to be taken through these grades are equally clear: first, to secure a fund of information—thinking; second, to arouse interest—feeling; third, to stimulate to co-operation—action.

Coming now to the civics for the *seventh and eighth grades,* certain fundamental considerations must be kept in mind to interpret the course aright.

1. The work of these two years has mainly to do with those fundamental elements of welfare which every community is seeking and which in their entirety comprise both the necessities and the comforts of life. Health, Protection of Life and Property. Education, Recreation, Civic Beauty, Communication, Transportation, Wealth—these form the main topics through grades 7A, 7B and 8A, while the means or agencies employed in securing these elements of welfare naturally become the subjects for class investigation and discussion.

2. In considering the means or agencies under each element of welfare the progression is always from function to structure, from the near to the more remote, from city to state to nation—but always beginning with that which touches the life-experience of the pupils, and so arousing their interest at the very start.

3. In the earlier grades there was no discussion about the organization back of the various community functions or activities with which the children had come in contact. In fact, the word "government" was hardly used at all, for the children would not have been interested in learning whether those services were rendered by private individuals alone, by public service corporations, or by some branch of government. But now the time has come for at least a brief consideration of the various forms of public or quasi-public organizations through which so many community services are rendered.

4. Frequent diagrammatic summaries of the various governmental

departments, bureaus or commissions are suggested, as well as a summary at the close of each topic. And finally, a review of the organization of the executive branch of government is so planned as to distinguish clearly between the separate political entities—city, state and nation—in their relation to the elements of welfare.

5. Unfortunately there exists in every locality a considerable group of subnormal or abnormal people: those who either cannot by their own exertions secure a decent supply of the necessities and comforts of life, or who refuse to secure this supply through any but anti-social means. These are wards of the state, who must receive special help and guidance. The relation of the community to these non-social or anti-social groups is considered in the 8B grade, under the titles of Charities and Correction. Emphasis is here placed on prevention and cure, rather than on repression.

6. The executive branch of government has been treated in grades 7A, 7B and 8A; in 8B, under the topic Correction, there occurs a fairly adequate discussion of the judiciary; and, under the topic How Our Laws Are Made, a discussion of the legislative branch of government. Within this latter topic is included a brief treatment of the important subject of taxation.

7. Political parties have been styled the "mucuous membrane" of the body politic—the tissue that binds together our loosely connected organs of government, local, state and national. No representative democracy has yet been discovered that (to change the figure) can run without the mechanism of political parties. Accordingly, what is more fitting than that the final topic of the course should be Party Government? Under this general term opportunity is offered the future voter to learn something of party organization and election machinery. It is probably needless to add that this topic has nothing whatever to do with partisan politics.

8. It will be observed that each of the elements of welfare is treated in the same general way: A. Approach; B. Means by which the community provides for the element of welfare under consideration; C. Responsibility of the citizen. It is believed that this uniformity of treatment will make both for greater unity and clearness in the separate discussions and for a more synthetic development of the course as a whole.

It is recommended that each general topic be approached in a way that will open up the topic as a whole, so that its significance—its human interest—will at once be apparent. Then should follow a consideration of such means for securing that particular element of welfare as are of most interest (a) to the class, (b) to the teacher, (c) to the community at large. *Time will not permit a discussion of more than a few of the many means or agencies mentioned, and the rather inclusive list is given simply for the convenience of the teacher. Each general topic is expected to receive attention: only a few of the sub-topics can possibly be covered or should even be attempted.*

The responsibility of the young citizen to do civic acts, or to refrain from doing uncivic ones, should be constantly emphasized, and without seeming to point the moral. The boys and girls will do that for themselves, pro-

vided that the teacher has guided the discussion deftly. The important part played by private organizations, whether of initiative or of later co-operation with governmental authorities, should be constantly explained to the class. The pupils should come to realize that whereas now their responsibility of good citizenship is largely individual, and often rather negative in character, later it will be collective—groupal—working through various clubs and other organizations, and usually positive in character. In any case, good citizenship is a life—a growth—Democracy in the making! And its keystones are obedience, service, co-operation.

9. The success of these last two years of work in civics is closely bound up with a constant use of current topics, a constant reference to current events of civic importance. This means a free use of the newspaper, the magazine, and other collateral material referred to in the bibliography. When any event of civic importance is taking place, such as an election, the opening of Congress, or the making of the city budget, it is recommended that the teacher, whether of the seventh or eighth grade, shall sidetrack temporarily the topic under discussion to take up with the class the matter of immediate importance. The pupils will thus be shown the value of an active interest in public affairs. A bulletin board in the classroom is a necessity. On it should be placed newspaper clippings, government bulletins, pictures, cartoons and other items of current interest.

10. In the near future a civics laboratory will be as indispensable as one for the teaching of the natural sciences. Suggestions on material for such a laboratory will be found in the bibliography. The accumulation of civic material is a matter of months and years, and to be of value part of such material must be renewed from time to time. Teachers have a right to expect the co-operation of the school authorities to this end, but most of the collection will be the product of their own initiative and resourcefulness. In each school the material which will accumulate from term to term will require for its care at least one vertical filing cabinet for the keeping of newspaper clippings and pamphlet material, and a book case for larger books and reports and for samples and models of various kinds.

11. The methods used in teaching community civics must be as different as possible from the formal question and answer method and the method of committing facts from a book. Questions will of course be asked, but they will be for the purpose of stimulating thought and interest rather than for testing the memory. Much of the work should be informal, consisting of conversations, discussions and reports. The principal object of the study of community civics is to awaken the interest of the pupils in their social environment and their relation to it as citizens. While much information will be obtained, the chief value of such study lies in the development of habits of right social thought and action. Each subject should be developed as far as possible from the personal knowledge of members of the class before work is assigned for further investigation. It is quite probable that, when class discussion follows the points sugggeted by the pupils themselves, the work in

several classes on the same topic will be along different lines with entirely satisfactory results. When a subject fails to hold the interest of the class it should be dropped permanently, or until it can be approached in a manner which will succeed in arousing interest. A textbook, if any is used, will be chiefly valuable for reference in seeking more information after class discussion. It is suggested that the teacher should have copies of several books which are simple enough for use by the pupils.

Free use has been made of the syllabus on "The Teaching of Community Civics," contained in Bulletin 23, 1915, of the United States Bureau of Education and grateful acknowledgment is hereby tendered the Bureau and the authors of the Bulletin for such aid. Other bulletins referred to in the bibliography will be of great value to teachers of the New Civics.

In teaching the course, it must be kept in mind always that *the work of the teacher has two aspects,* first, *the development of ideals of good citizenship;* and second, *training in such habits of right social conduct* as will make the individual a desirable member of the various communities to which he belongs.

First Grade.

(See page 194)

Second Grade.

Introduction.

The teacher of the second grade is to make herself familiar with the work which has been done in the first grade. While the work throughout the entire course is intended to be cumulative, it is not the intention that the work of each grade should begin with a review of the work of the previous grade. This cumulation of the work means first, that the teacher shall see to it *that the habits of right action formed in the first grade are continued;* and second that each new topic shall be treated in the light of the work already taught and shall show constantly any inter-relationships which may exist. This does not mean, however, that if the teacher finds the children lacking in the exercise of any of the civic virtues of the first grade she shall not endeavor to teach these virtues.

The teacher must ever keep in mind that the chief criterion of her work is to be found in the conduct of the children.

2A

I. *Punctuality.*

1. At school: Arrival, impress on the children the necessity for being in their classrooms on time; obedience to commands and signals—require the children to be prompt in forming lines in the school yard and in other mass movements; the necessity for bringing in exercises, reports, etc., promptly.
2. At home: Show the children the need of so regulating their affairs at home, such as rising when called, running errands, etc., as not to interfere with their prompt arrival at school.

Notes:

The teacher should strive to develop in the children the habit of punctuality. Begin to show the effects of the individual's tardiness on the group and to develop a class spirit against tardiness.

The influence of the teacher's example is of great importance.

Relate this topic to *Obedience and Helpfulness.*

II. *Truthfulness.*

1. In dealings with school authorities—teachers, principal, janitor: In admission of wrong-doing; in work, action and speech; in making complaints; in reporting school happenings at home.
2. In dealing with other children.
3. To parents.

Notes:

The influence of the teacher's example must be kept constantly in mind. The confidence of the children must be secured. Promises which are not to be kept must not be made. Do not create a situation which tempts a child to lie.

The teacher should distinguish carefully between untruthfulness and romancing. An effort should be made to check gently the tendency toward romancing.

III. *Care of Property.*

1. Personal belongings: Pride in the ownership of things kept neat and clean; what things mean to us and how we want others to treat them.
2. School property: Care of books, pencils, desks, walls, yard; try to arouse pride in the school and its appearance.
3. Belongings of other children. The Golden Rule.
4. Neighborhood property: Try to arouse pride in the appearance of the neighborhood.

Notes:

The teacher should respect the child's property. Relate this topic to *Obedience, Cleanliness, Helpfulness.*

2B

IV. *Fair Play.*

1. Between teachers and children.
2. Between principal and children.
3. Between the child and other children.
4. Between janitor and children.

Note.—Practically every school activity affords an opportunity for the practice of this virtue. The teacher must play fair in all her relations with the children.

V. *Safety.*

1. At school: The fire drill danger of tripping other children, pushing in the lines on the stairs, rough play; taking care of smaller children.
2. On the street: The dangers of the street—wagons, automobiles and trolley cars; crossing the street; playing in the street; danger of touching fallen wires; the bonfire; how we may protect others by throwing fruit skins, etc., into the proper receptacles.

Note.—Relate this topic to *Obedience, Cleanliness, Orderliness, Helpfulness.*

VI. *Kindness to Animals.*

Suggestions on the Teaching of Kindness to Animals.

One of the most effective methods of teaching kindness to animals is by means of the story. The general method of handling this has already been illustrated in the suggestive lesson on *Cleanliness* in the first grade. Similar lessons adapted in their presentation to the maturity and intelligence of the children, should be given in the second, third and fourth grades. In the fourth grade, also, the attempt might be made to have the children read in the course of a term some such story as "Black Beauty," or "Beautiful Joe."

Advantage should be taken of the opportunities which are afforded in the lessons on birds and animals in other school subjects. Pictures of birds and animals may be collected by the children or the teacher and used as a basis for conservation. If the school is so located as to afford opportunity for the observation of birds in a public square or park, a bird calendar might be kept by the children. In the upper grades the boys might be encouraged to build bird houses. The children should be encouraged to tell of acts of kindness to animals which they have done or may have seen others do.

Third Grade.

Introduction.

The course in civics for the first and second grades has aimed to lay the foundation of good citizenship by training the child in some of the fundamental civic virtues. The work so far, therefore, has been primarily a training in morals and manners. Work of this nature is to be continued in the third grade. In such work the teacher should see to it that good habits which have been formed are strengthened and that other habits of a desirable nature are given definite opportunity for growth. The new topics introduced in the third grade should be treated in the light of the work previously taught and whenever possible should be correlated with the previous work.

As contrasted with the civic virtues, in this grade the course begins to touch upon *civic topics which are more concrete in their nature.* The child should now think about civic matters in the simplest form possible. Every child is interested in persons who contribute to the satisfaction of such needs as food, clothing, shelter, fuel and health. A study of persons who are

engaged in occupations contributing to the satisfaction of these needs therefore forms the additional content for the course for this grade.

In the selection of topics and methods of presentation the teacher should always keep in mind that the work should deal with life-situations. The immediate interests of the children and the local environment of the school should weigh strongly in the selections made. In order to give the teacher every opportunity to make her instruction most effective, she is not limited to the occupations mentioned, but, with permission of the principal, may substitute others if they seem more applicable to her class.

The teacher, therefore, is given great freedom in the work of this grade. The fundamental ideas which she should develop in the course of the year's work are the idea of service rendered each to each, the idea of the need of one for the other, and the idea of the duties arising out of such human relationships. Other ideas which should be developed are those of the nobility of work, respect for all occupations, and respect for persons engaged in these occupations. The teacher should also endeavor to leave in the minds of the children a residuum of knowledge which will help them to comprehend some of the basic facts of our complex civilization. The teacher must always keep in mind, however, that mere fact-getting is unimportant, and that facts are of value only as far as they are applied in the development of the ideas which constitute the real background for the year's work. In all this work, splendid opportunity is afforded to teach in a natural setting the civic virtues of this and previous grades.

3A

I. *Thoroughness.*

1. In school work: Each task should be done with care; strive to develop in the child the habit of keeping at his work until it is completed; try to develop self-dependence.

   Note.—If perseverance and self-dependence are to be given favorable conditions for growth, the teacher must not require more work than can be completed in the time allotted.

2. At home: Thoroughness in performing school tasks at home; thoroughness in all other duties.

3. In obedience to the rules of the school.

   Note.—Relate this topic to *Obedience, Cleanliness, Orderliness, Helpfulness, Care of Property.*

II. *Honesty.*

1. Regarding the property of others: School supplies; care and prompt return of borrowed articles, including library books; what to do with articles we find; making amends for injured property.

2. In work: In preparing lessons; in performing other duties.

3. In play: Playing fair.

Note.—Relate this topic to Thoroughness.

3B

III. *Respect.*

1. For parents and older persons.
2. For those in authority: The teacher; the principal; the janitor; the policeman.
3. For those who are serving us: This should be taught in connection with the study of occupation introduced in this grade.
4. For other children.
5. For the flag.

Note.—Relate this topic to *Courtesy and Helpfulness.*

IV. *Kindness to Animals.*

Suggestions Concerning Reciprocal Duties.

(a) In our relations to those who are serving us we should:

Respect the one rendering worthy service and the occupation whatever it may be.

Be honest in all our dealings.

Be courteous: Be considerate of the feelings of all who serve us.

Be punctual: Help tradesmen by answering the bell promptly; pay our bills when due.

Be truthful: Not misrepresent our case to gain an advantage.

Be helpful: Avoid making unnecessary complaints; make things easy for those who are serving us.

(b) We expect those who are serving us to be:

Honest: We will not deal with dishonest tradesmen.

Faithful: We expect the tradesmen to serve us faithfully.

Clean: We will not deal with tradesmen who are dirty or who keep dirty stores, etc.

Courteous: We like to deal with a person who is polite.

Truthful: We insist on getting what we ask for; goods must not be misrepresented.

Orderly: Neatly arranged goods are more attractive than slovenly arranged goods.

Fourth Grade.

Introduction.

The teacher of the Fourth Grade is to make herself familiar with the work which has been done in the previous grades. While the work throughout the entire course is intended to be cumulative, it is not the intention that the work of each grade should begin with a review of the work of the previous grades. This cumulation of the work means first, that the teacher shall see to it that the habits of right action formed in the previous grades are continued; and second, that each new topic shall be treated in the light of the work already taught and shall show constantly any interrelationships which may exist. This does not mean, however, that if the teacher finds the children lacking in the exercise of any of the civic virtues

of the previous grades she shall not endeavor to teach these virtues. The teacher must ever keep in mind that the chief criterion of her work is to be found in the conduct of the children.

In the work in civics in the fourth grade the idea of service is still the dominant note. The work differs from that of the third grade, however, in that *the people who are being studied render a service which is primarily civic.* A study is made of the public servants, both those who are directly in the employ of the community and those who, although employed by private individuals are, through contract, engaged in public service. In the study of these various people it should be kept in mind that the purpose is to see the service rendered, and that the acquiring of information is but incidental. The method should be biographical. Stories, conversations, or reports made by children on topics investigated afford excellent means of presenting the work of the grade. The work should be so treated as to arouse in the children an interest in these public servants, a friendly feeling toward them, and a desire to aid them in the services they are rendering.

4A

I. *Courage.*
   1. Physical—through stories of heroic acts.
   2. Moral—in truthfulness and honesty.

II. *Self-Control*—in act and speech.
   1. At home.
   2. At school.
   3. At play.

   Note.—In the treatment of this, as of other topics, the teacher's example is of great importance.

III. *Thrift.*
   1. Care in the use of school supplies: The economical use of paper, books, pencils, crayons, pens.
   2. Care of clothing: Those who provide our clothing for us; how we should take care of it.
   3. The spending of money: What money is for; the wise use of money.
   4. The saving of money: The home bank; the school bank; the savings bank; encourage the children to save for some definite object a part of the money which is given to them or which they may earn.
   5. The saving of time.

   Note.—Relate this topic to *care of property, punctuality.*

4B

IV. *Perseverance.*
   1. In work: At home; at school.
   2. In well-doing.

   Note.—Relate this topic to *Thoroughness.*

V. *Kindness to Animals.*

Additional content for the fourth grade consists of a study of the following topics:

4A

I. *The Policeman.*

1. Stories of police heroism.
2. What the policeman does for us: Protects our homes; sends in alarm in case of fire; keeps watch while we are away, etc. Protects us on the streets by reporting cave-ins and putting up warning signals, etc. Protects us at street crossings from horses, automobiles, cars, etc.
3. How we may aid the policeman.
   Note.—Relate this topic to *Obedience, Helpfulness, Care of Property, Respect, Self-control, Courage, Fair Play, Safety.*

II. *The Fireman.*

1. The story of a fire: The alarm; the race to the fire; how the firemen fight the fire; stories of heroic acts of firemen.
2. A visit to a fire station: The engines; the firemen always ready to respond to an alarm; the horses; the automobile service; what takes place when an alarm of fire is sounded.
3. Prevention of fires: Care in the use of matches—the rules of the United States Forestry Service: Break your match before throwing it away; the danger of playing with fire; the uses of fire when it is man's servant; its dangers when it becomes master; stories of great fires, loss of life, property, etc.
4. Giving of alarms in case of fire: How alarms are sent in; false alarms.
5. Precautions to insure personal safety: Care in the use of inflammable or explosive materials; keeping hallways, fire escapes and other exits clear of obstructions; noting location of exits; keeping cool in case of fire—how easy it is for every one to get out if all keep cool—danger from panic—aiding the weak.
   Note.—Relate this topic to *Safety, Self-control, Courage.*

III. *The Postman.*

1. The story of a letter: How it is posted; the collection; the sub-postal station or the post-office; how a letter travels; the letter ready for delivery.
2. The postman: How often he delivers mail in your neighborhood; some of the things which he has to do; rural free delivery service.
3. A visit to the post-office: What we see; the sorting, stamping, etc.
4. How we may help the postman: Addressing letters properly; writing distinctly in addressing letters; placing the stamp properly; answer-

ing the bell promptly for the postman; saving time by having a letter box.

Note.—Relate this topic to *Helpfulness.*

4B

IV. *The Street Cleaner.*

1. Our streets—the hallways of the city.
2. The people who use the streets.
3. How the streets become dirty: The dirt caused by carelessness.
4. The story of the men who clean the streets: How the streets are cleaned.
5. How clean streets make for health.
6. How we may aid in keeping our streets clean.

Note.—Relate this topic to *Cleanliness, Helpfulness, Safety, Respect.*

V. *The Garbage Collector.*

1. Garbage—waste food: Care not to throw away any food that can be used.
2. The garbage can covered. Why?
3. The relation of decayed garbage to health—flies.
4. The garbage collector: What he does for us; when and how he makes his collections—the covered iron wagon; what is done with the garbage.
5. Importance of observing city regulations.

Note.—Relate this topic to *Cleanliness, Helpfulness, Safety, Respect, Thrift.*

VI. *The Ash Collector and the Rubbish Collector.*

1. The ashes in our houses: Keep in metal receptacles if possible to avoid fire.
2. The rubbish in our houses: Danger of allowing rubbish to accumulate—fire—health; danger of fire from mixing ashes and rubbish.
3. The ash collector and the rubbish collector: What they do for us; when and how they make their collections; the wagons they use; what is done with the ashes.
4. Importance of observing city regulations.

Note.—Relate this topic to *Cleanliness, Helpfulness, Safety, Respect.*

Suggestive Lesson—The Fireman.

A dramatic approach to the study of the fireman may be made through the story of a fire. The discovery of the fire, the alarm, the race to the fire, the arrival, the work of the fireman in rescuing those who are endangered, and the putting out of the fire—all should be vividly described. Little difficulty will be experienced in arousing the children's interest and in creating a lively discussion on these subjects. Stories of heroic acts of firemen may be told by teacher or children or read from the reader.

If possible a trip should be made to a fire station. Arrangements should be made in advance with those in charge at the station. In the civics period, following the visit, the children should be given opportunity to talk of their experiences at the fire station and to tell what they saw. A talk to the children by some one at the fire station on the danger from fire and how fires might be avoided would be most valuable.

Definite instruction should be given on the subject "Prevention of fires." The reading of some good book, such as "Firebrands," by the class would be one of the best ways to give this instruction. If this is not possible then the teacher might read or tell stories from the book. The great loss to our country through fire each year in both life and property should be brought out and the fact emphasized that the greater part of this loss is the result of carelessness and therefore unnecessary. The necessity for taking every precaution against the outbreak of fire should be stressed. The children should be led to discuss what they can do to prevent the outbreak of fire as well as how to act in case of fire.

The subject "Giving alarms in case of fire," should be most carefully handled. The trouble and expense caused by false alarms should be shown. By means of stories the children may be led to see how false alarms may result in loss of life by accidents which are likely to happen in the race in response to the false alarm. The fact should also be brought out that great loss of life and property may accompany a false alarm in that it may keep the firemen from responding to a true alarm.

This topic is closely related to *Courage, Self-control, Safety* and other civic virtues. The numerous points of control will afford the teacher excellent opportunity to strengthen the lessons on the civic virtues through disguised repetition.

Fifth Grade.

Introduction.

In the third and fourth grades a study was made of some of the people who render service to the community. *In the fifth grade a study is begun of some of the things which are civic in their nature* and about which every intelligent citizen should have some knowledge. It is not intended that a detailed study be made of the various topics suggested. The extent to which the study should go is to be determined by the interest of the children. The principal object is to have the children thinking about the matters of civic nature. As in the earlier grades, the work should be largely informal, consisting of conversations, visits and reports by the children. The September-January term aims to arouse the interest of the children in such matters of civic nature as water, gas, electricity, and telephone; that of the February-June term to give the children an intimate knowledge of the places and activities of civic interest in the neighborhood. The study of the *City beautiful* affords opportunity for constructive work by the children, who should be encouraged to take an active part in this movement.

September-January.

I. *Water.*

1. The house supply: Places in our houses where we can get water—the kitchen, the bathroom, etc.; the inconvenience or even suffering which might be caused by our supply of water being shut off.
2. Uses to which water is put:
   In our houses—drinking, washing, cooking, etc.
   In large buildings—manufacturing; the water tank.
   In the streets—street sprinkling, street cleaning, fire-fighting; the high pressure system.
3. How the water is brought into our houses: Trace the water back in the pipes to the service pipe which supplies the house, and thence to the street main; the large number of houses supplied with water from this one main; the wonderful network of water pipes beneath the streets in our great city; the great mains which supply the smaller ones.
4. Where the water comes from: The story of a visit to the water works; the sources from which the water is obtained; the great pumps which force the water into the reservoirs; how the reservoirs distribute the water through all the mains and pipes in the city.
5. How the water is made clean and pure: The story of a visit to a filtration plant; what happens to the water; the people who live along the river should be careful not to allow filth to drain into it.
6. Where the waste water goes.
7. How the people in Colonial days in our city got their water: The river, the stream, the well, the pumps, the old wooden water pipes, the first pumping station where City Hall now stands; the inconveniences which people had to endure; present day conditions in rural districts.
8. How important the water supply is to every one in the city: The co-operation which makes possible our present water supply.
9. How the men who are employed in the water works, those who lay and attend to pipes, etc., serve all the people.
10. Our duty in regard to the water supply: The great value of water to us all; the cost of furnishing so much water; ways in which water is wasted; ways in which this waste may be prevented; the water meter.

II. *Gas.*

1. The house supply: Places in our houses where we have gas; the uses to which we put gas in our houses—lighting, heating, cooking, etc.; Comparison with methods used in Colonial days in doing these various things.

2. How the gas is brought into our houses: Trace the gas pipes through the walls of the house to the cellar; the gas meter—how to read it; the network of pipes under our city streets; the gas mains; comparison with water supply.
3. Where the gas comes from: The story of a visit to the gas works; how the gas is made—story told very simply if children are interested; how the gas is stored in great tanks and forced to all parts of the city.
4. How the people who manufacture gas or aid in its distribution serve all the people: How their faithfulness makes it possible for us to have gas to use at all times.
5. Care in the use of gas: The danger of explosion from gas; the slot-meter—care in its use.

III. *Electricity.*

1. The story of Franklin and his kite.
2. How electricity is carried: Comparison of telephone wires, electric light wires, etc., with gas pipes and water pipes; precautions taken in wiring buildings—insulation, inspection.
3. Uses to which electricity is put: Lighting buildings and streets; carrying messages—telephone, telegraph and wireless; driving street cars, trains, machinery; domestic purposes.
4. Where electricity comes from: Story of a visit to a power house.
5. Services rendered by men who manufacture and aid in the distribution of electricity: Story of the hardship and perils of the linemen, particularly in time of storm.
6. Danger of touching fallen wires in the street.

IV. *Telephone.*

1. Story of the invention of the telephone.
2. School telephone discussed: Its usefulness.
3. How messages are carried over telephone wires: The network of telephone wires.
4. Story of a visit to a telephone exchange; The operators—how busy they are kept; their faithfulness—how they are always ready to answer our call; how operators transmit fire and burglar alarms.
5. How we may help those who are rendering us this service: Correct method of using the telephone.

February-June.

I. *The Neighborhood.*

1. The school: Interesting facts about "Our school"—if any persons of prominence have ever attended the school they might be named; interesting stories about the name of the school; some idea of the number of children in the school; the school as one of the large

number of schools in our city; what the school is doing for its boys and girls; comparison with the ungraded country school; nearby elementary and high schools should be named and their locations taught; try to have the children feel a sense of ownership in the school and responsibility for caring for it; loyalty to the school.

2. The playground:
   The school yard; the games which are played there; fair play.
   The summer playground in the school yard; what the children do.
   Recreation centers and public playgrounds.
   The play street.
   The public bath.
3. The library: Where the nearest library to the school is to be found—how to go there; a visit to the library—the story-telling hour; how to become a member—encourage membership; how to find the books we want; how we may help the librarian; the care of books borrowed from the library; the idea of ownership in the public library.
4. Other buildings or places of general interest in the neighborhood: How to reach them; how to direct strangers to them; some idea of the service rendered there.

II. *The City Beautiful.*

1. Trees for Philadelphia: How trees beautify the city; Arbor Day; how we may protect the trees—by using tree boxes, by destroying the tussock moth, by banding trees with tanglefoot.
2. Flowers for Philadelphia: How flowers beautify the city; planting and cultivating flowers to beautify our homes, our school, our squares and parks; care not to injure or destroy the flowers; what the schools are doing to help the children have flowers at home; the "Flowers for Philadelphia" movement.
3. Clean-up Week: Talks on how dirt and filth are sources of disease; arouse interest in what the city is trying to do.
   Note.—Relate to *Street cleaner, Ash collector, Rubbish collector.*
4. Public square: The public square nearest to the school—show how it belongs to all the people; the square as a breathing spot—how it helps people in regard to health; the band concerts.
5. Fairmount Park: How to go there; a visit to the Park; some idea of the various places of interest.

III. *Safety First.*

1. Source of danger: Trolley cars; automobiles; wagons; wires, etc.
2. Ways of protecting ourselves from danger: The danger of playing on the street.
3. A safe and sane Fourth: Danger from fireworks to ourselves, to others; damage to property.
   Note.—Relate to *the playground.*

Sixth Grade.

Philadelphia—Its Industries and Occupations.

INTRODUCTION.

The work in civics in the first five grades has aimed to lay the foundation for good citizenship, first by developing in the child some of the fundamental civic virtues, and second, by arousing his interest in certain topics of civic importance, as found in his immediate environment. In the sixth grade, this study is continued, *but the emphasis is on the industries of the city and the industrial life of its citizens.* The distinctive aims of the work in the sixth grade are three: first, to develop in the child a proper pride in his city because of the important part which it plays in the industrial world; second, to give him information which will help him to select wisely an occupation; and third, to bring him to see the desirability of continuing his education as long as possible so that he may become a more intelligent worker and a better citizen.

The material that has been selected for the grade is of such a nature that unless the teacher is careful in its interpretation its true purpose will be lost. Studies of particular industries or occupations may easily be overdone. An intensive study of any industry or any occupation is not intended. The fundamental purpose of the work of this grade is not the acquirement of detailed information concerning particular industries or occupations, but rather the acquirement of a point of view which, by developing the aims already stated, will make for good citizenship.

The teacher should familiarize herself thoroughly with the work of the earlier grades, so that, when opportunity affords, she can show in their natural setting the application of the civic virtues to concrete life situations, and so that she can also develop naturally out of such situations the idea of service, dependence, interdependence and duty.

6A.

I. *Approach.*

This should take the form of a discussion about work and workers familiar to the children, the purpose being to arouse an interest in the industrial life of Philadelphia and to make clear the difference between an industry and an occupation.

II. *Industries for Which Philadelphia is Noted.*

The manufacture of locomotives.
Shipbuilding.
The manufacture of cars.
The manufacture of hardware: Tools, farm implements, locks, household utensils, etc.
Publishing of books and periodicals.
Iron and steel works.
Bridge-building.

The manufacture of textiles: Woolen and worsted goods; hosiery and knit goods; carpets and rugs; cotton goods; silk and silk goods; lace, etc.; dyeing and finishing textiles.
The manufacture of clothing, including hats and shoes.
The manufacture of paints.
The manufacture of leather goods.
The manufacture of drugs and chemicals.
The manufacture of confectionery.
The manufacture of soap.
Refining of sugar.
Refining of oil.

Note.—The preceding list comprises industries which have played a leading part in giving Philadelphia its present importance as an industrial city. The list is not exhaustive. Other industries, especially such as are of leading importance in various sections of the city, may be taken for study in the respective sections. In general, the choice of industries for study is to be made by principal and teacher.

6B.

III. *Approach.*

The treatment of this topic should be similar to the treatment of the approach to 6A grade, but should also deal with the need of choosing eventually an occupation and the service to be rendered to the community by useful work.

IV. *Occupations.*

Industrial: Carpentry; bricklaying; masonry; painting; paperhanging; plumbing; cabinet making; machinist's trade; sheet metal work; foundry work; electrical work; printing; garment making; dressmaking; millinery; paperbox making; book binding; boot and shoe making; laundry work; jeweler's trade; mill and factory work.
Commercial: Salesmanship; telephone operating; stenography and general clerical work; advertising; real estate; banking and insurance; office and messenger service.
Professional: Architecture; law; medicine; dentistry; art; education; social service; journalism; nursing; librarianism; chemistry; pharmacy; engineering; ministry.
Miscellaneous: Farming (including truck farming, poultry raising, horticulture, floriculture, apiculture); the Army and Navy; civil service; domestic service.

Note.—In the study of occupations, frequent reference should be made to the industries. It should be shown, for instance, that a shipbuilding plant gives employment in a number of occupations. For the various kinds of mill and factory work, reference can be made to the industries. In general, the choice of occupations for study is to be made by principal and teacher.

V. *Conditions of Work.*

Compulsory education.
Employment certificates.
How workers are protected.
Continuation schools.

Note.—It will be necessary for teachers to familiarize themselves with child labor and factory legislation, in order to handle adequately the topics which precede. For method of treatment see Suggestions concerning general method.

VI. *Ethics in Business.*

Keeping a position.
How to advance.
Courtesy in work.
Fitting in with other people.

Note.—The aim in this instruction should be to stress trustworthiness and co-operation as first essentials to insure success to workers.

APPENDIX IV. (Continued.)

(See page 197)

Governmental Departments Through Which the Community Safeguards Health. (Continued from page 201)

To Avoid Contagion.

City.	State.	Nation.
Mayor.	Governor.	President.
Department of	Department of Health.	Department of
Health and Charities		Treasury
Bureau of Health		Public Health Service
		Agriculture
		Bureau of Animal Industry.
		Bureau of Entomology

For Regulation of Working Hours and Conditions.

State.	Nation.
Governor.	President.
Department of	Department of
Labor and Industry	Labor
	Children's Bureau

Summary of Governmental Agencies.

For Health.

City.	State.	Nation.
Mayor.	Governor.	President.
Department of	Department of	Department of
Health and Charities	Health	Agriculture
Bureau of Health	Fisheries	Bureau of Chemistry
Nuisance Inspectors	Agriculture	Bureau of Animal Industry
Housing and Sanitation Inspectors	Dairy and Food Commission	Bureau of Entomology
Public Safety	Labor and Industry	Treasury
Bureau of Boiler Inspection		Public Health Service
Smoke Inspectors		Labor
Public Works		Children's Bureau
Bureau of Water		
Bureau of Highways		

This discussion and explanation of the executive, legislative and judicial branches of government may be centered around the building of some such outline as the following, each item to be elicited if possible from the class:

Legislative and Judicial Branches of Government.

City.	State.	Nation.
Executive	Executive	Executive
Mayor	Governor	President
Heads of Departments	Heads of Departments	Secretaries of Departments
Legislative	Legislative	Legislative
Select Council	General Assembly	Congress
Common Council	Senate	Senate
Judicial	House of Representatives	House of Representatives
Municipal Court	Judicial	Judicial
Magistrates' Courts	Supreme Court	Supreme Court
	Superior Court	Circuit Court of Appeals
	County Courts	District Courts

Topic II. Protection of Life and Property.

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7B.

Topics:—III. Education
IV. Recreation
V. Civic Beauty

Space forbids more than the inclusion of bare topics for the rest of the course in grades 7 and 8. The fuller treatment given under 7A will serve as a sample of how these topics are outlined in detail in the higher grades.

Eighth Grade.

8A.

Topics:— VI. Communication
VII. Transportation
VIII. Wealth

8B.

Topics:— IX. Charities
X. Correction
XI. How Our Laws Are Made

XII. Party Government

Topic IX.—Charities.

This topic is of such importance for our discussion that we give it here in outline.

INTRODUCTION.

Charities are necessitated by the inability or the failure of some individuals to secure for themselves the elements of welfare either because of defects or inefficiency on their own part, or because of imperfections in social organization. The term charities has come to include not only the care of those who are dependent, but also the efforts of society to reduce the causes of dependence.

A. Approach to the Topic.

Suggestive Lesson—Approach.

A story may be told by the teacher of some one in want who has applied for assistance. The pupils will probably be able to follow this with stories about beggars whom they have seen. As each story is told, the pupil should state the reason which the beggar gave for begging. As the various causes for dependency are mentioned they should be placed on the blackboard. They may later be classified somewhat as follows:

Sickness
Physical defects, such as blindness or deafness
Accidents
Loss of bread-winner
Lack of employment
Lack of skill
Insufficient wages
Laziness
Shiftlessness.

B. Means by which the Community provides for Charities.

Means such as the following may be studied. The number of these to be investigated in detail will depend upon the time available and their relative importance.

Private
- Voluntary charitable organizations
- Churches
- Fraternal organizations
- Settlements
- Relief and social-service departments of business corporations
- Schools of philanthropy
- Philanthropic foundations

Public
- City and State institutions for dependents and defectives

City and state departments for charity
City courts
Mothers' pensions
Employment bureaus.

Summary of Governmental Agencies for Charities.

At the close of the series of lessons on the means for charities the teacher should develop with the class a blackboard outline which will show the machinery of government which helps to secure this element of welfare.

For Charities.

City.	State.
Mayor.	Governor.
Department of Health and Charities	Board of Public Charities.
Bureau of Charities	
Bureau of Health	

APPENDIX V.

The Philadelphia Course in Art.

Grades I, II, III.

(For the Beginning of the Outline See Page 226)

These exercises are to be taught as lessons in decorative composition. They include the artistic placing in the picture of landscape features, as the horizon line, trees, fences, paths, woods, clouds, and other details; also the artistic arrangement in sea and river scenes of boats and distant shore. In the early lessons the teacher should show the pupils by illustration on the blackboard how to represent natural features, trees in foliage, bare trees, evergreen trees, fences, snow, etc. These features may be copied by the pupils until they become familiar. At no time after the earliest lessons in Grade 1 is the teacher to draw a finished landscape on the board. Her illustration of landscape features should not be drawn in any definite or finished picture. The pupil's work should represent individual arrangement of landscape features, the class drawings showing a variety in composition.

Pose Drawing.

Pose drawing begins in Grade 2. Pupils may be posed in front of the alternate aisles. At first the pupils should be posed back to the class, with the features turned away. In Grade 3 pupils may be posed in action, holding or carrying something, writing on the blackboard, etc. These exercises are to be drawn in colored crayons without pencil outlines.

Object Drawing.

These exercises are to be drawn from the actual objects, not from copies. In every exercise place enough objects before the class so that every pupil has a good view. Flat objects, or those approximately flat, may be hung in front of the class. Three-dimension objects, as toys, fruits and vegetables, should be placed on aisle-shelves. Colored crayons, charcoal, and later soft pencils, are to be used in these drawings. The teacher is to assist the pupils in the determination of size, shape and proportion, then show them how to secure the proper color effects.

Selections may be made from the following flat objects:

Circle—Clock face, cake, cookie, doughnut, hoop, dish, wheel, reading glass, bread plate, table mat, pen wiper, long-handled strainer, fan, etc.

Square—Handkerchief, table mat, doily, wafer, kite, checker board, etc.

Oblong—Envelope, tag, placard, pamphlet, calendar, letter file, wallet, ther-

mometer, window pane, register, picture frame, banner, flag, towel, wash board, shirt board, ironing board, butter patties, shovel, etc.

Semicircle—Fan (half open), meat chopper, transom, etc.

Triangle—Hatchet, trowel, whisk broom, feather duster, pan, scissors, wicker catchall, fan (partly open), pennant, moth, butterfly, objects hung up, as umbrella, shawl, etc.

Ellipse—Dish, dish tray, table mat, bread plate, hand mirror, eye glass, photograph frame, etc.

Oval—Padlock, horse shoe, spoon, tennis racket, battledore, leaf, etc.

Unclassified—Nicknacks, clock, schoolbag, hand bag, satchel, mitten, brush, broom, coal shovel, scrub brush, egg turner, bread knife, bicycle pump, match safe, hair brush, tooth brush, hair pin, bow, necktie, cap, hat, doll's dress, saw, hammer, screw driver, key and general household utensils.

Grade 1. Flat objects like the following may be selected: cake, cookie, hoop, dish, handkerchief, doll's dress, cap, apron, table mat, kite, envelope, tags, toys, etc. Insist upon securing large drawings. Bright colored fruits and vegetables, like the orange, lemon, and radish are to be drawn in colored crayon in connection with the lessons on color.

Similarly a long list of objects is given for Grades 2 and 3.

Color.

The purpose of the lesson in color is to develop in the pupils a refined color sense, that ultimately will function in the many ways in which the proper selection of good color combinations will add to the enjoyments of life, as in the selection of colors in dress, wall paper, floor coverings and other household furnishings.

Colors should be taught by reference to natural and artificial objects; also by the use of colored papers of the standard spectrum colors, their hues, tints and shades. Pupils should make the spectrum of six and twelve colors, the tints and shades of colors and learn to match colored stuffs and materials.

Grade 1. Laying the spectrum of six colors in colored papers, and drawing it in colored crayons. Many interesting devices for representing the six colors may be employed, as the representation of soap bubbles, toy balloons, eggs in a nest, etc.

Grade 2. Making in colored paper and drawing in colored crayons scales of six standard colors in three tones of each color: the tint, standard and shade. Application of color in designs, coloring designs in two tones of one color.

Grade 3.—Study of the six intermediate hues: red orange, yellow orange, yellow green, blue green, blue violet, red violet. Making the spectrum of twelve colors. Application of color in designs and copying in colored crayons, printed dress goods, plaids, dimities, etc.

Design.

Design is first a study in arrangement, and is to be carried out concretely

by laying line borders in colored sticks and borders of geometric and modified geometric units in colored papers or parquetry. These are subsequently to be drawn in crayon, black or colored. Encouragement should be given to the exercise of the inventive faculties of the pupils by the laying and drawing of original borders. Stars, crosses and rosettes should at first be folded and cut from colored folding papers. Subsequently they should be drawn and appropriately colored.

It is desirable that flags and shields should be drawn from large examples previously made of colored papers by the teacher, who should draw them again in chalk on the board with the class, pointing out the proportions and division points. Teachers should see that the pupils test the division points in their designs by careful pencil measurements before proceeding with the drawing.

Exercises in practical designing of an elementary character are provided in every grade, and suggestions of decorative units are offered for original designs for surface coverings, printed dress goods and similar forms of applied designs.

Lettering.

The use of lettering in much of the work of the grammar grades is of such importance that progressive exercises in the elements of lettering are planned for each of these three grades. The exercises aid to train the pupils in planning a simple line of lettering for the title of a souvenir card, booklet, or other exercise, in which the title must be centrally located and well placed. Lettering is planned for most of the anniversary exercises, for which many suggestions are given in the illustrated plates.

Form Study.

No formal lessons in the study of the geometric forms and figures are contemplated in these grades. The forms, figures and all terms should be presented objectively with concrete materials. Definitions are not to be taught, but the different terms are to be brought in incidentally in connection with the drawing lessons and be understood by the pupils before the close of the year. Lengths are to be taught concretely with sticks and with the rule. Pupils should learn to bisect, trisect and quadrisect by folding paper before doing it with the pencil.

Illustrative Drawing and Correlation With Other Branches of Study.

Illustrative drawing should be encouraged at all times. It should be employed as a means of self-expression. Imaginative drawing tends to promote self-dependence in graphic expression and leads to creative activity. *Drawing should freely be used in correlation with the other branches of study, as it adds a new interest to them and makes the truths of the lessons more manifest and lasting.* Pupils should illustrate by appropriate drawings the lessons in the course in English. Illustrate as follows:

A. *Activity in the home:* Family pleasures, parties, holidays, toys, pets, Activities out of doors: Parks, seashore, country, river. Activities peculiar

to the neighborhood: Games, schoolyard apparatus, etc. Activities of the street: Fire engines, parades, balloon man, organ grinder, umbrella man, knife sharpener, etc.

B. *Stories and fables,* poems and songs, from the course in literature. The Fox and Grapes, The Three Bears, Bruce and the Spider, etc.

A close correlation with the lessons in the course in History should be effected. Illustrate as follows:

A. *Indian Life.* Indian cradle, chain of beads or shells, moccasin, dress, bow, arrows, feather headdress, canoe, etc.

B. *Anniversaries.* Columbus Day (October 12):—Columbus' ship, flag, banner; pupil posed as Columbus with turban cap. Penn Day (October 27):—Penn's ship, the "Welcome;" Penn and the Indians, the treaty belt, Indian writing, Penn's shield. Hallowe'en (October 31):—Witches, cats, owls, pumpkin lanterns, etc. Thanksgiving Day:—Pilgrims' ship, the "Mayflower;" pupils posed as Miles Standish or Priscilla. Pupils also should illustrate with appropriate pictures: Christmas Day; New Year's Day; Lincoln's Birthday—log cabin, axe; Washington's Birthday; Easter; Arbor Day; Memorial Day and Flag Day with drawings of flags, shields and boys posed carrying a flag or beating a drum.

Picture Study and Art Appreciation. *(See page 228.)*

Elementary Industrial Art.

These exercises aim to develop self-reliance, initiative and a sense of responsibility. The attitude toward this kind of work should be such as will teach the dignity and worthiness of labor. As the exercises advance from grade to grade, they should cultivate resourcefulness and self-independence and lay the foundation of future creative activity so necessary in the industries of our city. Accuracy and neatness are essential in all stages of this work.

In the exercises in weaving the beauty of the work depends largely on the harmony of the colors selected. Pure standard colors are most effective with black, white and gray. When complementary colors are combined, not more than one standard color is desirable. A tint or a shade may be used of either or both of the colors. The more subdued harmonies may be introduced later. After several mats have been woven in the patterns and color schemes planned by the teacher, the pupils should be encouraged to weave one or two mats of their own invention.

A very intimate correlation may be effected between the classroom exercises in the other branches and the exercises in handwork. This may be carried out in *English* by the cutting of objects to illustrate stories, as "The Three Bears," "Little Red Riding Hood," etc.; in *History* by the cutting and constructing of objects relating to the early settlers, the Indians, their clothing, implements, etc.; in *Geography* by the cutting of significant objects included in this study; in *Nature Study* by the cutting of objects illustrating the seasons, as clothes blowing on a line, to represent March, etc. *Christmas* gifts, *New Year's* and *Easter* cards and Valentines should be made in their season, by folding, cutting and decorating.

Full illustrations of the above work are given in the twelve plates, one for each A and B grade for the Fall and Spring term of each grade.

Time Assignment and Program of Lessons.

Three lessons in art education of twenty-five minutes each and two lessons in elementary industrial art of thirty minutes each are to be given each week. Part-time classes must give full proportional time to the work. The lessons under each grade are to be carried out substantially as suggested. Departures from the program of lessons in these two subjects should be made only to permit of a closer correlation with and motivation by the other branches of study than can be indicated in any formal program of lessons. *Teachers are reminded that free expressional exercises in both drawing and handwork have a distinctly educational value* not always afforded by more prescriptive exercises which often are carried out in too mechanical a spirit.

Nothing on the school program should prevent daily lessons in this work.

General.

Teachers are expected to retain all the work of their classes for the inspection of the director or his assistant. Principals are requested to send from time to time to the office of the director good specimens of work of any exercise.

Local exhibitions of drawings are desirable and are to be encouraged. They serve to elevate the standard of work among the pupils and to interest parents in the work of the school. Notice of these exhibitions always will be appreciated by the director.

In general, guide and assist the pupils at every step in each lesson, but only so far as is compatible with the desirable element of self-dependence, and aim to make each succeeding drawing a distinct advance above the preceding ones.

Course of Study in Drawing.
(Holmes Junior High School)
1920-1921

Grade 7A

(See page 230)

Grade 8A

Grade 8A—Fall.

Subject.	*Lessons* (19)
1. Nature:—	
Leaves—single	
Growth of stems	
Sprays in wash—in gray or color	(6)

Grade 8A—Spring.

Subject.	*Lessons* (19)
1. Lettering:—	
Review block lettering	
Sign, motto, book cover or poster	(3)

2. Lettering:—
   Review block lettering
   Sign, motto, book cover or poster (3)

3. Color:—
   Spectrum
   Primaries
   Binaries
   Complementaries
   Neutralizing colors
   Harmony:—
   Contrasted and monochromatic
   Review complementary harmony
   Use colored papers, wallpapers, dress materials, etc. (5)

4. Object drawing:—
   Spouts, handles, etc., in pencil and wash (5)

Grade 8B—Spring.

Subject. *Lessons* (19)

1. Object drawing:—
   Rectilinear objects in angular positions
   Groups in pencil and wash (11)

2. Design:—
   Advanced design (8)

2. Color:—
   Spectrum
   Primaries
   Binaries
   Complementaries
   Neutralizing colors
   Harmony—Contrasted and monochromatic
   Review complementary harmony
   Use colored papers, wallpapers, dress material, etc. (4)

3. Design:—
   Original designs for useful articles, treated according to the structural lines of the objects
   Object drawing:—
   Spouts, handles, etc., in pencil and wash (4)
   Sequence of lessons:—
   1. Principles
   2. Sketches illustrating variations
   3. Drawing and colorings
   4. Practical applications (8)

Grade 8B—Fall.

Subject. *Lessons* (19)

1. Nature:—
   Growth of stems
   Sprays in pencil and wash (7)

2. Object drawing:—
   Rectilinear objects in angular positions
   Groups in pencil and wash (12)

Grade 9A—Fall.

Subject. *Lessons* (19)

1. Nature:—
   Plant Analysis (5)
2. Lettering:—
   Roman type (4)
3. Color:—
   Value Scales (4)
4. Design:—
   Book or magazine cover with spot
   Conventionalization (6)

Grade 9A—Spring.

Subject. *Lessons* (19)

1. Lettering:—
   Roman type (4)
2. Value Scales (5)
3. Color:—
   Harmony—
   Analogous or related
   Split or perfected
   Review of lower grade work (4)
4. Elementary design:—
   Book or magazine cover with spot
   Conventionalization (6)

Grade 9B—Spring.

Subject. *Lessons* (19)

1. Representative drawing:—
   Still life (10)
2. Color:—
   Harmony
   Analogous or related
   Split or perfected
   Review of lower grade work (4)
3. Design (applied):—
   Boys—Watch fob, lamp, hinge, book rack, etc.
   Girls—Pillow, curtain, table runner, bag, etc. (5)

Grade 9B—Fall.

Subject. *Lessons* (19)

1. Nature:—
   Plant analysis (6)
2. Representative drawing:—
   Still life (9)
3. Design (applied):—
   Boys—Watch fob, lamp, hinge, book rack, etc.
   Girls—Pillow, curtain, table runner, bag, etc. (4)

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